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George Bancroft

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THE
MINISTRY OF TAUNTON,
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BY
SAMUEL HOPKINS EMERY,
Pastor of one of its Churches.

WITH AN
INTRODUCTORY NOTICE

BY
HON. FRANCIS BAYLIES.

IN TWO VOLUMES.

VOLUME II.

"The glory of children are their fathers."—PROV. 17: 6.

"The Lord our God be with us, as He was with our fathers."—1 KINGS 8: 57.

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ADVERTISEMENT TO THE SECOND VOLUME.

IF it was far from the author's purpose, when his attention was first turned towards the early history of Taunton, to give the world the result of his researches in the form of a book, it was least of all contemplated, that it might extend to two volumes. It was found impossible however, as the work went on, to bring the materials at hand, within the limits of a single volume.

It was hoped that subscribers would not complain, if the conditions of the subscription were so far varied, as to allow greater completeness to the original design. The work, such as it could be, prepared amidst manifold other cares and duties, is now submitted to an indulgent public, with the single desire that it may add a little to the amount of knowledge concerning those who have preceded us, and greatly augment our regard for their memory.

Taunton, December, 1852.



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THE MINISTRY OF TAUNTON.

CHAPTER I.

REV. CALED BARNUM, THE SEVENTH MINISTER OF TAUNTON.

AFTER the dismissal of Mr. Crocker in 1765, several ministers occupied the pulpit, two of whom received a call to settle, which they declined, viz., Mr. Camp, and Mr. Lathrop, the latter afterward locating in Boston. The people at length were united in Rev. Caleb Barnum, who, accepting the call extended to him, became the seventh minister of the town. Mr. Barnum was a native of Danbury,* Conn. The early records of that town were destroyed in the Revolutionary War. The British advanced from Norwalk to Danbury, and burnt every public building, thus laying waste the reserved stores for the American army, and leaving not a vestige of the Town Records behind them. Nor can the memories of the fathers, nor family records, so far as I have been able to learn, supply

* Of this town, Rev. Seth Shove, son of Rev. George Shove, the third minister of Taunton, was, as has been remarked in another part of this work, the *first* minister.

this deficiency in the case of the Barnum family. Rev. Mr. Coe of Danbury informs me, that he sent my letter of enquiry "to Bethel,* a sort of hive of the Barnums, but without deriving any satisfactory information. "I have gone out," he continues, "in another direction some four miles, but dense darkness seems to rest upon the subject."

From a descendant of the minister, residing in Taunton, I learn, (and it is the sum total concerning the ancestry from that source which I can learn,) that the name of his father was Thomas—of his mother, Deborah. A work has recently made its appearance in Hartford, Conn., called "R. R. Hinman's Catalogue of the first Puritan Settlers of the Colony of Connecticut," to be issued in a series of numbers, the first of which, through the kindness of the author, I have been permitted to examine. Under the name of Barnum, he says: "In the early records of the Colony, this name is usually written Barnam, though it has changed to Barnum. It is supposed by many, that it was originally the same as Burnham, Burnam, or Burnum, as the name is found on the different records in Connecticut. I am inclined to believe the name is Barnham. If the family have their coat of arms, they may settle the question. Thomas Barnum, (Barnam, or Barnham,) of Fairfield, purchased land at Norwalk, as early as 1662. He received an appointment at Norwalk, as late as 1676. His children born at Norwalk were Thomas, born July 9, 1663; John, born February 24, 1676-7; Hannah, born October 4, 1680; Ebbinezer, born May 29, 1682. Mr. Barnum removed to Danbury in the early settlement of

* If the name given to this locality was suggested by the character of the people, it speaks well for "the Barnums."

the town,* and, perhaps had other children after his removal. Thomas Barnum, in 1681, was appointed by the town, (that is, Norwalk,) 'to keep decorum during the exercises on the Sabbath, and at other public meetings, and to keep a *small stick*, with which moderately to correct the disorderly.' In 1671, he was put down in the list of estates at £40 of commonage. Barnum has three coats of arms."

In a communication received from Mr. Hinman, he states with considerable confidence that Rev. Caleb Barnum "was a descendant of Thomas Barnum the first," whom he describes, "but through which son," he is unable to decide. He may have been the son of the eldest child of "Thomas the first," who bore the name of his father, but more probably, he was of the third generation. He was born June 30, 1737. Peter T. Barnum, Esq., of Bridgeport, consulted an aged aunt of his, who was a Barnum, and married a Fairchild, now ninety years of age, who remembers to have heard her father speak of a Caleb Barnum. He was three years younger than her father, whose name was Ephraim. "There is no one living now, who knows any thing about him." Thus ignorant concerning one, who was no ordinary man, are the nearest family connections in a neighboring State. The truth appears to be that the seventh minister of Taunton was either a grandson or great-grandson of one of the original settlers first of Norwalk, and next of Danbury, Connecticut. "He was educated," according to the assertion of some one in a newspaper paragraph, "at Princeton College, New-Jersey, where he was graduated in 1757," but

* Thomas Barnum was one of the first eight settlers of Danbury. He had five sons. (Robbins' Century Sermon.)

I find no record of this in "Farmer's Complete list of graduates," although it is stated, that Rev. Caleb Barnum received the honorary degree of Master of Arts in 1768, both at Princeton College, and at Harvard University. He was settled in the ministry first at Wrentham, in that part of the town now called Franklin, in the year 1760. Here he prepared the way for his distinguished successor, the Rev. Doctor Nathaniel Emmons. It was no small privilege to precede such a man in the ministry. It was sometime during the year 1768, that the minister of Franklin found his way to this place. He was not unknown to the people. His predecessor, Rev. Mr. Crocker, had been in the habit of exchanging with him. I have read some of the sermons,* which were preached on these exchanges, and do not wonder at the interest which their delivery excited.

Mr. Barnum was installed February 2, 1769.† This fact is stated on the authority of one, who was formerly conversant with the records. We are without information concerning the services of that occasion. The minutes of the Installing Council, if there were any; the proceedings of the church and society, and Pastor elect, have irretrievably perished.

When Mr. Barnum entered upon his ministerial work in Taunton, he was little aware probably of its short continuance, of its summary conclusion in the midst of less peaceful scenes than await one in the quiet retreat of a small country parish. Barnum was one of the clergy who, in the exciting movements of the age in which he lived, caught the enthusiasm of the times, and yielded himself up most heartily to the service of his country. He was a

* Note A.

† Note B.

fearless, christian patriot. When the tidings of the battle of Lexington reached Taunton, we are informed, that the Preacher of the town took occasion to speak of it from the pulpit,* and to rouse the patriotism and energy of his fellow-citizens to do their appropriate work. In an animated, and eloquent address, he invoked their aid in resisting oppression and procuring the liberties of their country. Nor did his own patriotism confine itself to *words*. It shared in the sacrifices and endured the toil, even "the burden and heat of the day." His sympathies were with those who in the Providence of God had been called from the quietude and security of their own peaceful firesides to the perils and exposure of the camp and the battle-field. He followed them in their wanderings, and on the 10th of February, 1776, entered the army in the capacity of a Chaplain, and was attached to the 24th Regiment commanded by Col. John Greateon, then stationed in the vicinity of Boston. When Boston was evacuated, Barnum accompanied his Regiment to New-York, thence to Montreal, where he was inoculated for the small pox. In the disastrous retreat from that Province, the minister of Taunton, unaccustomed to such scenes, endured great hardships, as they who accompanied him testified, with exemplary christian fortitude. On the arrival of the army at Ticonderoga, he was attacked with a bilious disorder, which so impaired his health, and incapacitated him for his station, that he obtained a discharge on the 24th of July, and commenced his homeward journey, which however was never completed. On the 2d of August, he reached Pittsfield, in this State, and there his progress was arrested by an increase of the disease, which at length

* Note C.

terminated his life the 23d day of August, 1776, in the fortieth year of his age. He languished and died in the midst of strangers, but not unattended, nor uncared for by the kindest of friends, as the following letter from Rev. Thomas Allen, the minister of Pittsfield, addressed to the Representatives of that town, most amply testifies:

"Pittsfield, Aug'st 26th, 1776.

Last Friday died here, in the 40th year of his age, after an illness of about thirty-six days, the Rev. Mr. Caleb Barnum, late minister of the Gospel in Taunton, much respected and greatly lamented.

As this valuable person was much a stranger in this part of the country, we shall speak of him only in his last sickness and death, which seemed to verify that inspired declaration, "The path of the just is as the shining light, that shineth more and more to the perfect day."

He engaged in the Continental service, as Chaplain to Col. Greaton's Regiment, stationed before Boston, sometime in February last. After the precipitate flight of the rebels from Boston in the March following, he went with his Regiment to New-York, and from thence soon after to Montreal in Canada, where he was inoculated for the small pox. In this northern tour, he underwent various fatigues, from several causes, in an heroic manner. After the return of the army to Ticonderoga, he was taken sick of the bilious cholic, about the 18th of July, and obtained such relief from it, that on account of his ill state of health, having obtained a dismissal from the army on the 24th, he was making his way home.

He arrived at this place August 2d, in a weak state, where he languished of a bilious fever till the 23d, and then died.

During this season of distress, aggravated by diverse moving considerations, he maintained an unclouded serenity of mind, the most exemplary patience, and submission to the will of Heaven. Not a repining word was uttered by him. He received the report of his physician, of the great hazard of his case, with equable firmness and composure of mind. Such sweetness of temper, such tranquillity of spirit, such serenity and peace in the near view of death and eternity, such patience under pain, and entire submission to God's disposing will, which appeared in him, manifested at once the power of those supports and consolation which he enjoyed, and the excellence of the Christian religion. "Mark the perfect man, and behold the upright, for the end of that man is peace."

He discovered much of a spirit of gratitude to God in his last sickness, and a firm trust and confidence in Him, to take care of, support and provide for his wife and children.

Being asked his present views, in the approach of death, as to the goodness of the American cause, in which he had been engaged, and by means of which he was now about to die, he replied:

"I have no doubts concerning the justice and goodness of that cause, and had I a thousand lives, they should all be willingly laid down in it."

He was interred yesterday afternoon, with great respect, when a funeral sermon was delivered from these words: (John 14th ch. 28th verse.) "If ye loved me, ye would rejoice, because I said, I go unto the Father; for my Father is greater than I."

He has left a widow, and seven children to lament their

irreparable loss. "Lover and friend hast Thou put far from me, and mine acquaintance into darkness."

Mr. VALENTINE RATHBUN, } *Representatives for*
 Capt. ISRAEL DICKINSON, } *Pittsfield.*

"The appearance of Mr. Barnum," as those who remember him represent it, "was commanding, his deportment dignified, and his manners pleasing and affable, uniting the paternal mildness of the clergyman with the grace and polish of the gentleman." But, as Mr. Baylies remarks, "the same fearless spirit, which bore him through the perils of war, developed itself in his pulpit, and in the administration of his parochial, and ecclesiastical affairs.* His contest with the Hon. Robert Treat Paine, respecting the baptism of his children, showed him the determined supporter of the rights of his church against that distinguished and eminent parishioner.† Notwithstanding such occasional misunderstandings, he retained the strong attachment of his people to the last."

Mr. Barnum married Priscilla, daughter of Rev. Caleb Rice of Sturbridge, Mass., and sister of Col. Nathan Rice, formerly of Hingham, afterward of Burlington, Vt., an aid-de-camp to Gen. Lincoln, during his Southern Campaign.

* The portrait which accompanies this sketch, would indicate the same traits — amiability, and mildness, not however without due energy of character, and when the exigency required, firmness.

† The particulars of this "contest," as Mr. Baylies calls it, are not known to me. Mr. Paine, a native of Boston in 1731, was the son of a clergyman, who for a time was settled in Weymouth, but through failing health engaged as a merchant in Boston. His mother was a daughter of Rev. Mr. Treat of Eastham, who was son of Gov. Treat of Connecticut, whose wife was daughter of Rev. Samuel Willard of Boston. Of clerical descent on both sides, Robert Treat himself tried that profession first, and preached several times in his native city. He relinquished it however after a brief trial, but ever after, as I have understood, took great interest in theological subjects, and in one instance at least, came in collision with the views of Mr. Barnum, his minister, and the church.

Mrs. Barnum was born May 16, 1741, and was married to Mr. Barnum, June 18, 1761. They had the following children:

(1) Caleb, born April 11, 1762, who married Nancy Paine of Thetford, Vt. Two children survive and reside in Maine.

(2) Priscilla, born April 1, 1764, who married Capt. David Vickery of Taunton. Three children survive, viz: Charles R. Vickery, Esq., formerly Postmaster of the town, and present Cashier of the Machinists Bank, Taunton; Mrs. Paddock Dean of Taunton, and a son in Fall River.

(3) Deborah, born Oct. 27, 1766, who married Thomas S. Baylies of Dighton, and died June 8, 1851, leaving no children.

(4) George, born May 25, 1768, who married Sally Cutler of Weston, Mass., and died Oct. 30, 1850, leaving one son, who resides in Warren, Mass.

(5) Mary, born Sept. 13, 1770, who died in infancy.

(6) Thomas, born Oct. 30, 1772, who married Sally Abraham of New-York City. They have no children.

(7) Anna, born Dec. 30, 1773, who married Rufus Child of Woodstock, Conn. Of ten children, seven are now living, and three, one son and two daughters, reside in Taunton. Mrs. Child is still living in Taunton, although entirely blind and quite infirm.

(8) Polly, born Oct. 11, 1775, who married Rev. Peter Nourse of Ellsworth, Me. They have no children.

Mr. Barnum occupied the house, which a few years since was removed from the present site of S. O. Dunbar's Apothecary Shop, on Main Street, opposite "the Green," and is now occupied by Samuel Wilde, Jr.,

nephew of Judge Wilde. The street, on which the "old Parsonage," where Mr. Crocker lived, is situated, now bears the name of "Barnum Street," and it may be, that the minister lived there for a time.

APPENDIX TO CHAPTER FIRST.

NOTE A. Page 4.

I HAVE twenty of Mr. Barnum's sermons in my hands, besides several fragmentary productions, which were loaned me by the minister's daughter, Mrs. Child. Of the sermons, ten were preached before Mr. Barnum's Installation in Taunton, and of these, six were delivered both in Wrentham (Franklin) and in Taunton. One in 1765, from the text, (Matt. 8: 25,) "And His disciples came to Him, and awoke Him, saying, Lord, save us; we perish." Concerning which text and the context, the Preacher observes,

1st. The greatness and extreme severity of the storm.

2d. The fact, Christ was asleep.

3d. When all their attempts are baffled, and they begin to despair of help from any other quarter, the disciples fly to Christ.

4th. He reproves them for their timorousness.

5th. He arises and with the majesty of a God, speaks the word, which stills the tempest, and creates a calm.

From which points, considered at length, he passes to remark :

1st. That the Church sometimes is in stormy and perilous circumstances in this world.

2d. That the Great Master and Head of the Church may seem, as it were, asleep and inattentive to their distresses.

3d. That it is the duty of His followers, at such a time to awake Him out of sleep by earnest prayer and supplication.

It is a discourse eminently practical, and making a forcible appeal to the hearts of his hearers.

Another sermon is from the Text (Matt. 3: 7,) "Who hath warned you to flee from the wrath to come?" The object of the discourse is, to show,

- 1st. What we are to understand by this "wrath to come?"
- 2d. What we are to understand by the flight from it?
- 3d. The dangers which usually attend such a flight.

Among the dangers named under the last head, is the following: "Trusting in the external performance of a round of duty on the one hand, or resting in an imaginary compliance with the terms of the Gospel on the other." And in concluding his consideration of this point he says: "Thus have I endeavored to guard you against the two rocks, on which millions have run to their ruin, under a notion of flying to and trusting in Christ. And may I not hope that some of you, who have long been settled on a false foundation are now convinced of your mistake and the rottenness of your foundation. Alas, Sirs, here is now a space for repentance, and why will you stifle the conviction, that gathers upon you apace, in spite of your disinclination to act under its influence. The reasons which induce me to guard you with so much care against a mistake here, are these, That it is so frequent—so easy—and its consequences so appalling. May each of them have their due operation on you, to awaken just fear, and concern lest you come short of this rest."

A third sermon in the series, was preached on a Thanksgiving occasion, in the year 1762, the 9th day of December. Text, Deut. 8: 10, "When thou hast eaten, and art full, then thou shalt bless the Lord, thy God for the good land, which He hath given thee." On which, the Preacher proceeds to discourse, as follows:

"The inspired apostle of the Gentiles, when speaking of the duty of Thanksgiving, enjoins it in these very extensive terms—"in *every* thing give thanks," intimating that we should live *habitually* thankful. Let gratitude bear a part in all our reflections on the Divine Conduct; for *every* dealing whether at present it have a more *smiling* or *frowning* aspect, being dictated

by Infinite Tenderness, and accommodated by unerring wisdom to some *noble* purpose, *well deserves* such a *tribute* from us. But yet this argues not, but that *some* particular *seasons* in life are more suited to inspire us with such sentiments than *others*. As in our *text*, we find the duty reduced to the particular circumstance and season of *fullness* and satisfaction — “When thou hast *eaten* and art *full*, &c.” This is part of the solemn address, which Moses made to the children of Israel just before they went over Jordan to possess the *promised* land — an address full of the most lively and striking *remonstrances* against the stupidity and ingratitude which might lead them into a *forgetfulness* of their kind Benefactor. Such remonstrances, my friends, as well suit *our* character, as a stupid and ungrateful People. Like Rebellious Israel, we need line upon line, precept upon precept to keep us from the same excess of Ingratitude. Moses here speaks of what is eminently their duty, when they shall be brought to the land of plenty and wealth to which they were going. The whole chapter contains many important advices. (It has been read in your hearing this morning.) You easily see how frequently and solemnly Moses repeats his charges of the same import to the Israelites, with a diversity of expression, to the degree that we are *ready to object* in our own mind against such a *multiplicity* of charges of the same nature, and say, what *need* is there of dwelling so *long* on the subject. *One* or *two* admonitions might be thought *sufficient* to engage the practice of a well disposed people. Yes, *indeed* a *well disposed* people! But alas! how far were they from *meriting* such a character? They *proved* themselves to be a *stiff-necked* and rebellious nation, in a variety of instances with which Moses upbraids them, and by which he enforces his exhortations to their future obedience. All which is an argument of his just suspicion and fear that when they were brought into the rich and plentiful land of Canaan and made partakers of its dainties, they would be stupid enough to deny God the due return of praise, which he justly demands. God certifies to them by the mouth of Moses, that they shall surely perish in consequence of

such conduct. And now, my hearers, judge I pray you between God and His people of old, and say whether there is any unreasonable *suspicion* in these fears, or any unjust *severity* in the *sentence* passed upon them. Consider *attentively* and judge impartially. But take heed, lest while you judge *others*, you *condemn yourselves*. For it shall be our present business—

1st. To attempt to show what *peculiar* obligations and motives the current year affords us to bless God for the comforts of life. Then

2d. What reason we have to fear this *just* tribute will be *denied* him.

Now as this is what we call our annual Thanksgiving, the peculiar design of which is for a religious remembrance of the valuable productions of the earth, and God's crowning the year with His *Goodness* in this respect, so I shall *principally* retain your attention here, and endeavor to *assist* your *meditation*, in the *Review*. Yet I hope not entirely to pass over in silence those never to be forgotten Blessings with which our arms have been crowned, and above all, those blessings which the *Gospel* affords.

1st. We are to mention some of those circumstances which render the productions of the Earth this year more than *commonly* valuable to us, which may add a *peculiar* force to the motives of our Thanksgiving this day. *Nature* herself teaches us that we ought to be thankful to the bestower of any benefit, by abhorring the ungrateful beggar, who receives the alms of unobliged Benefactors without some warm expressions of Gratitude. Now, then, my hearers, if we are *unthankful*, the *baseness* of our Ingratitude will arise in proportion as the hand of God was observable in relieving us from the extremity of last Summer's Drought. The motives which arise from *this* quarter are as important as they are plain and familiar to every one's mind. I entreat you a little to consider, to what a sad extremity we were reduced—by what means we were relieved—and how *conspicuous* the hand of God was both in the *extremity* and the relief.

1. Consider to what fearful straits we were reduced. I can hardly persuade myself that your memories are so dull, but that you *often* reflect on the day of distress. Especially since you have so many sad monuments to *remind* you of it. For how *many* sad revolving days and weeks, and months, did the Heavens seem to be as brass over us, and the Earth as iron under us, and the rain of our land but powder and dust, and in consequence of this, with what difficulty did we sometimes find *water*, the common refreshment of Nature to relieve our thirst and the thirst of our cattle. How melancholy was the Prospect when like the People in *Jeremiah's* time, we came to the water pits, (I mean our wells, the common RESERVOIRS of water,) and found *none*—we returned with our vessels *empty*. Because the ground was chapt—for there was *no rain* in the Earth. The plowmen might be justly ashamed and confounded, and how did our cattle snuff up the wind, as an expression of their distress, while their eyes *failed*, because there was no grass. (Jer. 14: 3, 4.) And there cannot be a *reasonable doubt* with *any* of us, but if God had not *changed* the dealings of His Providence speedily, the *consequence* of such a calamity would have been inevitable *death* perhaps to *many* of us, and the most of our cattle—a death *dreadful* in proportion to all those *bright* horrors which must have attended the *lingering circumstances* of it. But, my friends, in proportion to the horror and dread of such an extremity must be the joy of our kind deliverance, (as, Blessed be God! we are so far delivered as to wait His *further* bounty,) and the *manner* in which relief was sent in such great distress must give the blessings *consequent* on them a most *endearing* recommendation.

2. It was in *answer* to the prayers of God's People. This sacred Dwelling is *witness* to our *repeatedly* assembling on this *very* occasion to implore relief in this regard, and it deserves our *grateful* remembrance, how that *before* our *first* exercise was *ended*, it *began* to rain, and in the INTERVAL of worship, there was a very *copious* shower, in which *some* of us were *agreeably wet*. [The reader will notice how *this* remarkable

answer to prayer in 1762 accords with a similar instance in the early history of our country, which gave rise to the *first* Thanksgiving in 1623.] And now *seriously* consider, whether we should not dishonor and do injustice to the Being who has styled Himself a Prayer-hearing God, if we should not look on that shower, to be sent in answer to the *humble prayer* of His people; especially since not only we, (among whom we ought not to imagine He is left without a witness in this respect,) but sundry *neighboring* churches were assembled on the same day and for the same end. And when shall we look on any mercy as coming in answer to prayer, if not on *this*, I am unable to tell. And indeed in *general*, we have reason to think, that God *first* disposes His people to *pray* for particular blessings before He *bestows* them upon us. And *sinner*s should *know*, that *all* the *mercies* which they receive come to them by means of the *Righteous*, who are the *excellent* of the Earth and in a sort the Pillars and Props of it. Take the Righteous out of the world, and *what* would *remain*? *gather* the *wheat* from the tares, and I ask of what importance or *significancy* would the *remainder* be? So that such as revile us for trusting in God, and for our *ascribing* to Him the glory due for mercies received in such a manner, hurt *themselves* more than they do us. We will *joyfully acknowledge*, and *boast* in the agency of Providence in all these things, and look on ourselves bound in *duty* to *praise* Him, as having heard and answered our prayer, when we had the Blessing immediately granted, which we were enlarged to pray for. And as *this* is the *time* for our recounting the mercies of the preceding year, this, it seems, should by no means be excluded from our grateful remembrance, for it is the mercy *without* which our hopes must have been dismally dark, and our tables destitute of those *delicious* dainties, which may this day crown them and feed us. Oh! Blessed be God, there is a Throne of Grace! And surely it must make our mercies *doubly* precious, when we consider,

3d. That they were granted in such a manner, as rendered the Hand of God remarkably conspicuous. We have a long

time been afflicted with *war* and bloodshed ; but in all our advantages and victories gained, God has seen too much of a disposition in us to wave a consideration of *His agency* in them. He has seen it, I doubt not, with just displeasure, how we have attributed it to the conduct of our *Generals*, the courage of our soldiers, or some *human* foresight and activity. But to cramp our vain ambition, He has opened a scene of a *different* nature. He has been *scourging* us with the calamity of Drought, in which He must appear to *every* eye on the most *transient* reflection to be the *sole agent* in the *bringing* on, and in the *removal* of it. 'Tis His *sov'reign* prerogative to command the clouds that they rain not—'Tis *His* also, to bid them dissolve into descending showers. He is the *father* of the rain, and begets the drops of refreshing dew. Thus has He been as it were, digging deep to hide pride from our eyes ; for there is *nothing* from which human agency or even human *instrumentality* is more evidently *excluded* than from this. In *this*, *vain* is the help of man. *This* then is *wholly* the Lord's doing, and we may well say, it is truly *marvellous* in our eyes. To *whom* then do our *praises* belong for such unmerited relief? What shall we render unto the Lord for all his benefits? Benefits not only *dearly* purchased by the blood of the Son of God, but being forfeited, God has seemed, as it were, again to interpose, and secure them when we were almost ready to despair. We are directed to pray that God would give us our daily bread, which supposes it *always* to have been His *sov'reign*, unmerited gift—what we can lay no absolute *claim* to. But what shall be said of it now? *Certainly* it appears more *eminently His*, and the strength of constitution, the firmness of nerve which it is the means of procuring, we are under *peculiar* obligations to devote to God. So that it may be said to us, as to Israel in the text—"When thou hast *eaten* and art full, then thou shalt *bless* the Lord thy God for the good land which He hath *given* thee."

Wonderful as the dealing of God's Providence has been, in granting us, as we would hope, a *competency*, though not an

affluence of the necessities of Life, we should certainly be *delinquent* in our duty this day, if we failed to recognise the favours of a *National* kind. We may this day with pleasure congratulate each other on the birth of a *Prince*,—one, whom we ought to hope and pray may be raised up for a *scourge* to Popery and a friend to Protestantism. As the praises of United Nations have ascended for the safe Deliverance of our Illustrious Queen in the perils of Child-Bed, and for the gift of a new born Prince, so let our inconsiderable tribute *also* be paid, though we despair of having the foolish ambitions gratified, which may lead *some* to pour their flattery into the Royal ear. To be devoutly thankful for such an important event without an human eye to behold, or tongue to applaud, gives the most refined pleasure. Let us not forget to pay our thanks to the King of Kings, that He has preserved our *Earthly* King, in the enjoyment of His health, the exercise of his virtues and the maintenance of his glory. And how can we pass over in silence the renowned conquest of the Havannah—the opulent town and almost impregnable fortress. When first France obtained the late alliance of Spain, and solicited Portugal to join them against Great Britain, how melancholy then was the prospect with us ; and what *increased* the terror of the juncture and even *doubled* its horrors, was the *Revolution*—shall I call it the *happy* Revolution, when the wise and incomparable Pitt resigned the seals. But the resignation of this great man was divinely over-ruled, so as not to cause any considerable mischief as we yet can learn, though at the first greatly feared. Portugal refusing to form an alliance with Spain and France against Great Britain on the principles of Honor and Public Faith, (having engaged to be neuter,) the two former endeavor to *bribe* her *first*; and when they found that *Flattery* in all its forms was insufficient to prevail, they began to insult and threaten in the most inhuman and shameful manner, but agreeably to the title which the King of Portugal bears, he was *faithful* in his engagements to Britain, and held them *sacred* in opposition to the *united* terrors of *Spain* and France. But though Portugal strenuously refused,

we justly think that the two *other* powers were *more* than a match for us. For we generally think that *men* and money, (where there is *enough* of each,) are the most *essential* articles in War. Well, France, if I may so say, has *more* than us, of the one, and Spain an immensity of the other. But regard the works of the Lord, and thankfully consider the operation of *His* hand. Spain is severely scourg'd, as we have reason to think, on account of her unjust and quite needless alliance with *France* against us altogether *unprovoked*. The Havannah — a place of very considerable strength, and otherwise of vast importance to *Spain*, being the key to Mexico, and a covert to other Spanish settlements in South America, has been wrested from her. And though we are not altogether without pain in the reflection, that there have been many *lives* lost, some by the sword and more by the pestilence, which still continues to *rage* there, yet we may congratulate each other and bless the Lord, that a most unnatural conspiracy has been lately discovered, formed by a Bishop to assassinate all the English, &c. Not to mention our advantages by sea, which have not been inconsiderable, particularly the immense treasure found on boarding the *Hermoine*, &c. Then there is the taking of Newfoundland, so important an acquisition with reference to our Fisheries. Thus proud Lewis with his good natured ally, from those towering hopes with which they were doubtless *inspired*, when *first* their covenant of Friendship was formed, are reduced to make almost *any* shift, for the preservation of their dignity. Particularly the *former* is brought to sue for peace. May our Gracious Sov'reign who is *disposed* to peace have the *wisdom* from above which may be profitable to direct and over-rule the disposition so as not to plight his hand in friendship with such a perfidious monarch only on terms honorable and glorious on our side, and so as to prevent any future outbreak. Oh! how *bright* do Britain's glories shine! But let us not boast as those who are putting off the harness, it *may* be we are but *girding* it on. The Superintending Providence which has opened this joyful prospect may give us *night* for *day*, may *close* the scene of war with

infamy and misery to us; which we shall be the more ready to believe when we consider as proposed,

2d. What reason we have to fear that the Just Tribute of Gratitude will be *denied* the Great Giver of every good and perfect gift. It was the hypocritical character of Israel, that though they sang God's praises, they soon forgot His works. So we find Moses, the Man of God, unwearied and abundant in his admonitions, and exhortations to them in our text and *context*, which were so many demonstrations of his suspicion that they would prove ungrateful and rebellious. And why may not *I* reasonably be jealous over *you* with a godly jealousy? Is there no danger of your being ungrateful? Has *your* conduct in the general been such as would justify the laying aside my fear? Oh! that there were *less cause* for my fear and *jealousy* over you! The *general* reason why I think there is danger of your ingratitude, after having had such signal *kindnesses* granted, is founded on the practice of the Jews. *That* people were highly favored of the Lord by wonders, and signs and mighty works, and *yet ungrateful*. Human nature being all of a piece the world over and in all generations, I suppose I have *reason* to fear the same of *you*. For *they* had much *stronger* motives to Thanksgiving and praise than *you* have had—excepting the crowning motive, which alas! is overlooked, despised and set at naught by far too many of you—Need I mention it to you? The Son of God dying on a Cross of *Love*—and with this *peculiar* circumstance does God *commend* His Love, that while we were *yet sinners*, Christ *died* for us. Hence should our *warmest gratitude* arise—hence our faith—our hope—our Love should spontaneously spring. What are all the *necessaries* of Life, though procured in a manner Divinely Glorious (as ours are) compared to *this* mysterious, incomparable Display of *Divine Love*! What are the supplies of a *mortal* life compared to the cordials of an *immortal soul*! And yet has not *this* motive been too much forgotten when it *should* be the foremost? For *Christ* is the Great *Procurer* of these mercies we are this day celebrating, and can we pretend a sincere *grat-*

itude for *them*, while all *His* charms, and riches of Fullness are neglected? And can we give you any other character but that of *neglecters* of Christ, while you profane His Day, pollute His Worship, neglect His ordinances, and run *counter* to His *known* commands! Oh! my friends, do not the consciences of *many* of you at least, testify against you this day that you are verily *guilty* before God, and at the same time testify to the truth of what I am endeavoring to prove—that we have reason to fear that the just tribute of Gratitude will be denied the Great Giver of every good and perfect gift.

Having thus finished what was proposed, I shall close with a brief application. And as this is the day, in which we do in a peculiar sense eat, and are *filled*, so we should remember to *bless* God for the *good* land and the wholesome productions of it, with which we are favored. As this is the Day, in which we commonly have our tables furnished, so far as we conveniently can, not only with the *necessaries*, but also with the *Dainties* and *Delicacies* of Life, as a kind of solemn sacrifice, and witness to God of the reality, sincerity and *fergency* of our Gratitude for His undeserved Benignity the past year, so we ought to consider that this Being will not bear to be *trifled* with forever, and that He *loves* the sacrifice of a broken heart and a contrite spirit.

A word to Sinners and Saints.

1. Sinners, I would this day charge you, as Moses did Israel, “When thou hast eaten and art full, then thou shalt bless the Lord thy God for the good land which He hath given thee.” Let a full stomach and a warm back (if I may be allowed so homely an expression,) inspire sentiments of Gratitude instead of increasing the stupidity which is your shame and your misery. Let me charge you, that you grow not wanton, and Jeshurun-like kick against the *Goodness* of the Lord—you’ll find it hard to kick against the pricks. I charge you that an immediate check be put to your vain merriment, your unhallowed joy which now perhaps you are flushed with the hope of pursuing. I charge you by Him on whose bounty you feed, from whose vesture you are clothed, and whose are all your ways—I charge

you by the dying agonies of the Savior, at whose expense you live in such comfort and plenty, and (what is still *more* worthy our notice,) at whose rich expense you have all the various impressions, whereby you are ready to cry out, what shall I do to be saved—I charge you by the tremendous power, which you are seeming to be at pains to provoke, not to turn these blessings which we *this* day celebrate into curses; and indeed they *must* be curses to you who pervert them to the horrid purpose of rebellion and ingratitude. I charge you by the *rod* of God which is still hanging over you, with respect to the judgments which are *abroad* in the Earth. May God deal with us *better* than our fears! Though now perhaps you may enjoy a firmness of health, yet He who has disease and health, who has death and life at His command, may with infinite ease command the *one* to depart, and the other to take its place. And who can tell but *this* is the *last* Thanksgiving which you shall see—I mean such of you as are putting off the *thoughts* of death, and imagine this or that neighbor will go *first*. How *many* have been mistaken so. And indeed these may be the very last warnings you will ever hear from *me* or from this desk. I may be called to *visit* you *soon* on a dying bed and *follow* you to your long home. And can there be any thing more terrible than to die in your sins? Yes, Sinner, I can tell you of *one* thing more dreadful than immediate death and immediate damnation. The Blessed God may say—as for the wretched creature, who has so long abused my *Grace* and compassion, let him *still* live—let him live in the midst of prosperity and *plenty*—let him live under the purest and most powerful ordinances too, only to *abuse* them, to *aggravate* his condemnation, and die under *seven-fold* guilt and a seven-fold curse. I will not give him grace to think of his ways—he may go on from bad to worse, till *death* shall come and do its dreadful work. Alas! to be left thus *reprobate* and *insensible* in *time*, is if possible *more* dreadful than the damnation of eternity!”

The author had designed an address to *Saints*, but I do not find it in his ms. His pen here *rested*, as *he* does *now*, and for *nearly* a century has rested from his labors.

NOTE B. Page 4.

THE sermon preached in Taunton, by Mr. Barnum, the first Sabbath after his Installation, that is, Feb. 5, 1769, is still in existence. It is from the text found in II. Cor. 5: 20, "Now then, we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

The application or "improvement" of the doctrine of the discourse which he discusses fully, is as follows: "1. Is it as we have heard, my brethren,—hence then learn how laborious a work is the work of the ministry. They have to entreat you again and again, perishing sinners, to be reconciled to God, and though they remain stupid and careless, we are to follow the suit,—we are to stem the torrent,—swim against the tide, however strong and powerful it is. Oh, let your prayers and cries to heaven for me never cease. As I am now well assured of all the assistance you can give, so let me ever be. What a kind alleviation of other numerous discouragements will this be. Brethren, pray for us, that we may not faint or flag at the many difficulties we have to encounter, but that we may find the grace of God abundantly sufficient for us, that we may be faithful and successful in the Lord's work.

2. Are God and man at variance, and is God willing to be reconciled to us, and yet we backward to be reconciled to him? What reason have we to abhor ourselves for the obstinacy and pride of our hearts! How undutiful are we to our rightful sovereign! How ungrateful and abusive to our greatest benefactor! What! at enmity with God and persist in it, though he has formed, and nourished and brought us up, and is continually loading us with his mercies and urging us by his ambassadors to be reconciled to God through Christ, and to enjoy an everlasting friendship! Who of us can seriously consider on such ingratitude as this without the deepest shame and confusion? Oh sinner, stand and wonder you are not consumed!

3. Learn to live a considerate and prayerful life—think often of your present wretchedness out of Christ—let these things lie with weight on your minds till you feel yourselves undone creatures; nor rest content till you are reconciled to God by the conquering power of his grace. And as you are by the Providence of God given to me as my beloved charge in the Lord, and I to you as an overseer and watchman and an ambassador for Christ, I would now address you as the people of my charge according to your different and respective classes.

I. In the first place I would turn myself to you, my honoured fathers and mothers, and would speak with all that filial respect which is due from me to you, while I remember my office as an ambassador for Christ. You have been inhabitants of this stage of action perhaps fifty, sixty or seventy years. You have seen many a new and surprising scene both of joy and sorrow, but cannot expect to be the spectators of many more. Your glass of probation is near an end, a few steps more will bring you to your journey's end. If God should be pleased to lengthen out my life to but a few years, I shall expect to visit you on a dying bed, and what shall I say or do to give you comfort then, if you neglect a reconciliation to God now. It behoves you to watch and pray, lest you let slip one moment of time given you for the purposes of religion. Are any of you settled on a false foundation, and dreaming you are going to heaven, whereas you are in fact travelling the downward road? Is your heart on things above or below? Do you daily meditate with sweet delight on God and Divine things? Do you love the service of God here and find yourselves maturing for a better world? Let me solemnly charge you as in the name and fear of God that you take diligent heed to secure the one thing needful before death overtake you, which to the eye of reason is just at hand. You may observe the decays of nature in every withered limb—all this is sure evidence of your approaching dissolution. Oh, that you might profit the little while you may live under my ministry, so that I may be a happy instrument of increasing your eternal gains. 'Tis hopeful, many of you have arrived to

uncommon degrees of grace as you have been permitted to arrive to an unusual age. Oh that as you feel the decays of the outer man, so your inner man might grow stronger and stronger through the grace which is in Christ Jesus,—and when the king of terrors shall arrest you, may he serve as a friendly messenger to waft you from this dusky twilight to a brighter day, and may the happy influence of your prayers for me appear visible in the success of my ministry when you are sleeping in the dust.

II. Now I would turn myself to you who are commonly called middle-aged. You, my friends, have visited the gayest scenes of life, and are carried clear beyond the days of youth, you have perhaps spent many years in gaining an estate, and let me put the question :—Among all your gettings have you got wisdom and understanding, i. e., to know the fear of the Lord? A moderate care after the world is laudable, when we keep our consciences void of offence towards God and man. But without a comfortable hope of our reconciliation to God, one would be ready to think a rational creature could not take the comfort in the world he otherwise might :—this will sweeten all and every merey, and as an ambassador of Christ, I would now pray you above all things else to see to it that you are reconciled to God. See to it, that you love Christ above father, mother, wife or child, and as you would hope to profit under the means of grace dispensed by the instrument you have chosen, let your eyes be constantly turned to God for the preparation of your heart to receive, as mine to give—and the blessing of God to attend my labors in the various distribution of them. And as we hope your former worthy pastor whose memory is, and always will be precious to you, was made an instrument of the conversion of any of you, so I may be honoured as an unworthy instrument for your further progress in grace and holiness. Brethren pray for me!

III. I would say a word or two to those who are in the prime and bloom of youth. My young friends, I can say to you of my age, as the Apostle said to those of his nation, my ear-

nest desire and prayer to God is that you may be profited by the means dispensed by me. As you are now in the bloom of youth, and you prosper in life and health—Oh that your souls may above all prosper and that you might remember your Creator. You will by and by be in places of trust and influence, when these seats shall be emptied of our fathers, and they sleeping in the grave. Oh, to be qualified by the grace of God. Oh, that we might go hand in hand in religion—that you may grow up all Nazarites in whom there is no guile. Now is a gracious opportunity to be reconciled to God through Christ. See that you receive the message by the messenger God has sent you. Be assured that you are my hope for the prosperity of the next generation. Oh, that I may not be deceived. Oh, that God would early sanctify you, that we may see the pleasure of the Lord prospering whenever our fathers are dead and gone. Oh, that our hearts may be knit together like David's and Jonathan's and we see many happy years together. In order to this, as an ambassador of Christ, and as though God did beseech you by me, I pray you in Christ's name, be ye reconciled to God.

IV. I would address myself to the little children of the congregation. Be assured, dear children, I look on you as no contemptible part of my charge. You have immortal souls to save or to lose as well as any of us; and do you know that wicked children must go to hell? and you are all so, and must share this portion, except you come to Christ for life. The great God has sent me to warn and invite you—and see to it, that you obey. Don't rest easy without praying to God for his pardoning mercy, and that he would reconcile you to Himself; and if you don't know how, ask your parents to teach you. They'll gladly embrace the opportunity—so that you may go to heaven. And do you remember always to pray for me, when you pray for yourselves. And you who are of a different complexion from us, I also count as part of my charge, and do now solemnly exhort you to be reconciled to God. You are ready to think your lot is hard—but what is it compared to slavery to sin and ignorance!

I conclude with a word to this whole assembly of sinners. I've come, ye dear people of my charge, as an Ambassador of Christ to you, and would now in his name and stead, pray you to be reconciled to God. We would preach the terrors of the Lord as means suitable to alarm and convince you of your need of a Saviour, and we would set before you the invitations of the Gospel, and the grace, beauties and glories of the Divine Emmanuel, that you through the power and grace of God, may be willing to be reconciled to him through Christ. But be assured if you continue to refuse you must perish. A faithful and true witness has declared with his own mouth, "he that believes not shall be damned." Oh, how can you bear to lie under the dreadful wrath of the great and terrible God in the flames of hell, without one drop of water to cool your scorched tongues! Then rest not in your present condition, and though you must take all possible pains in religion, read, hear, pray, meditate and strive with all vigor and earnestness—yet don't depend on that, or think that God is obliged in the least to save you on that account—but might justly cast you off forever. Come therefore as a needy, guilty, perishing beggar to a full, glorious and all-sufficient Christ, who is most ready and willing to save you. If any one thirst, let him come to Christ and drink. Oh, don't delay: Thousands have been ruined that way. Hear the Lord's voice to-day, —submit and be reconciled forever."

NOTE C. Page 5.

ONE of the sermons in my possession, was preached probably not long before Mr. Barnum left Taunton for the field of battle, and after the commencement of hostilities. It is founded on the declaration of Paul to the chief captain, (Acts 22: 28,) "But I was freeborn." Under the head of "Improvement," he remarks:

"1st. If our civil rights and Privileges are so precious as we have heard, it will then follow, that to be *deprived* of them, is a very great judgment of Heaven.

“2d. Since the Apostle Paul insisted on the enjoyment of those civil rights as a Roman which were *infringed* upon, we are taught *our* duty in the like situations.” I am tempted to *quote* what he says on this point. “It is our duty to *claim* those charter privileges, which have been injuriously *diminished*. It is matter of joy that the united body of this people have had the resolution and fortitude to *enter* their claims and *still* to keep them up. *Tamely* and meanly to have crouched to the Burdens would have been *undervaluing* the Blessings of Providence, and it would have been an affront to the God, who at first *gave* these rights, and has carefully *preserved* them to us. What the patriotic Mr. Pitt (*now* Lord Chatham) said on hearing that the *Stamp* Act was *opposed* here, is truly memorable and applicable to the present case. ‘*I rejoice that America has resisted.*’ But while I say this, *justice* requires that we condemn the lofty strains of triumph, of menacing—the base inflammatory pieces, which we sometimes hear and read in our newspapers, and the base reflections on the persons and characters of such as *deserve* well of all, for aught that appears; so irritating and offensive to authority that methinks a *sober* man must have been sometimes at a loss to conclude whether this good cause of ours suffers most from the weakness, and imprudence of its friends, or the open attacks, and secret machinations of its enemies. There is a sort of *dignity* and *energy* in *Truth* and *Right* which stand in *no* need of *fraud* or injustice to *support* it, but will of their own *native tendency* rise *superior* to all opposition. Injustice, scurrility, and abuse *always* give just suspicion of the *goodness* of the cause, which they are intended to aid. Moreover to do thus is to be guilty of the self same thing, which we *complain* of in *others*. Christianity allows us not to render *evil* for evil, but *good* for evil. We had *better suffer* in a *good* cause, than take any *undue* method to *extricate* ourselves. To do evil that *good* may come is a maxim abhorrent to the Bible and utterly subversive of all common Native Justice. *No* sober Christian can consistently with his character admit one single step of Injustice in order to relieve

from the greatest distresses. Better *die* than sin; and to oppose *Rulers* ruling *well*, and keeping within the *bounds* of the Constitution, is to oppose the *ordinance* of God. It is a crime of the *first* magnitude. But to oppose such as violate their *trust*, is so far from being opposition to the ordinance of God, that it is directly the *reverse* of it. It is resisting a *Violation* of the ordinance."

The Preacher proceeds to *caution* his hearers however against a too *keen* resentment of the injuries done. He would have their "*zeal* tempered with *prudence*." He would have them "take their steps *slowly*, that they tread the more *surely*. Rashness and precipitancy are frequently attended with disappointment." And he closes his discourse with *urging* his hearers to think especially of the *Precious Liberty* of the Gospel which Christ hath obtained for them at an incalculably precious price. I have thus *largely* quoted from this Discourse, that you might see the *prudence* and *wisdom* of this Christian *patriot*, who at last *laid* himself upon the altar of his Country's liberty, and became one of the immortal *martyrs* of the Revolution.

CHAPTER II.

REV. ELIAS JONES, THE EIGHTH MINISTER OF TAUNTON.

THE successor of Mr. Barnum, in the ministry of Taunton, was Mr. Elias Jones. Mr. Baylies says of him: "he was a young man of prepossessing manners, and address, and fine talents for the pulpit." I have heard some of the aged men remark, that their fathers told them, "Mr. Jones was one of the most *able* ministers they ever heard preach." The action of the church in giving him a call to settle with them, has recently come to light, as also the proceedings of the ordaining Council.

"Taunton, April 15th, 1777.

At a church meeting duly warned, to know the mind of the brethren with regard to giving Mr. Elias Jones a call to settle with them in the Gospel ministry, the brethren met accordingly, and after looking up to Almighty God for direction, Rev. Mr. Niles of Abington, being Providentially present, the following votes were passed:

1. That Rev. Mr. Niles be Moderator of this meeting.
2. The question was put, whether the brethren be ready to give a call to any gentleman to settle with them in said work? Passed in the affirmative unanimously.
3. Whether it be the mind of the brethren to elect Mr. Elias Jones to settle with them in said work? Passed in the affirmative unanimously.

4. Whether they would choose a Committee to serve Mr. Jones with a copy of the proceedings of said meeting? Passed in the affirmative.

5. Voted, that Deacon Williams, Capt. Henry Hodges, and Mr. Mory be said Committee.

6. Whether a Committee be chosen to petition the Selectmen to call a Town meeting to see whether they will concur with the vote of the church in the election of Mr. Jones, and to see what encouragement they will give him? Passed in the affirmative."

It is concluded, that the Town concurred, since the following minutes of the Council, called to assist in ordaining Mr. Jones, in the hand-writing of Rev. Dr. Fobes, of Raynham, Scribe of the Council, have recently come into my hands.

"At the request of the Church of Christ in Taunton, the Pastors with the Delegates of seven neighboring churches, convened at the house of Benjamin Williams, Esq., in said Taunton, Oct. 22, 1777, formed into a Council, and after prayer to God for direction, proceeded to enquire into the conduct of said church, relative to their calling and ordaining Mr. Elias Jones to the work of the Gospel ministry among them. On which occasion, were passed the following votes:

1. That Rev. Mr. Shaw be the Moderator of the Council.

2. That Peres Fobes be the Scribe of said Council.

3. That Mr. Jones' relation to the church of Christ in Halifax, in Nova Scotia, which could not be transferred, by a regular dismission and recommendation, as usual, should by reason of the times,* be dispensed with; provid-

* It being a time of war.

ed, the church voted before the Council, his reception as a member of them, and accordingly it was done.

4. That Mr. Jones, upon examination before the Council, was duly qualified for the work of the Gospel ministry.

5. That Mr. Shaw should give him the Charge.

6. That Rev. Mr. Tobey give the Right Hand of Fellowship.

7. That Rev. Messrs. Turner and Williams make the usual prayers upon that occasion. And agreeable to these votes, and determinations of said Council, Mr. Jones was that day ordained over the Church of Christ in Taunton. A Sermon suited to the occasion being first preached by Rev. Mr. Niles of Abington.

True copy by

PERES FOBES, *Scribe.*"

Mr. Jones, it would seem, came from Halifax, in Nova Scotia. There was a graduate of Yale College in 1767, bearing his name, but whether it was the minister of Taunton, I know not. His ministry was short. The only document which sheds light on the time of his leaving Taunton, is the Report* of a Committee appointed by the Town to supply the pulpit after his dismissal, which document renders it probable that it occurred in 1778, the year following his settlement. All that we know concerning the cause of that dismissal is the brief statement of a writer, supposed to be Mr. Baylies, in a Taunton paper many years since. "He fell into error,† and was constrained to ask a dismissal after a very short residence. His farewell sermon is said to have been written in a style of touching eloquence, and the manner in which he read the Psalm, commencing—

* Note A.

† Some moral delinquency, it has been said.

'Have pity, Lord; O Lord, forgive;
Let a repenting sinner live,'

drew tears from every eye."

Nothing is known concerning Mr. Jones, after he left Taunton. It has been reported that he went "up country." And some have said that he turned his course to Virginia.

The brief ministry of the eighth minister of Taunton is not without its profitable lessons. It speaks volumes in praise of a sound, discriminating, truth-loving church, which, the very moment its minister "fell into error" (whatever that "error" may have been) was willing to part with him, although confessedly an amiable, accomplished, able man, showing thereby a most commendable preference for truth over error, and its fixed determination to put principles before men.

APPENDIX TO CHAPTER SECOND.

NOTE A. Page 32.

“ Taunton, June 26th, 1780.

“ The Committee chosen for the purpose of supplying the pulpit with candidates for the ministry in said Town, since the dismission of the Rev. Mr. Elias Jones, ask leave to report in the following manner :

“ That sundry persons have been employed by them from the 25th of July,* for and until the Twenty-eighth day of May, 1780. During which time, your Committee have paid and engaged to pay said candidates for their services, boarding, horse-keeping, &c., the sum of Two thousand, five hundred eighty-five pounds, five shillings ; part of which we received of said Town, to wit, Twelve hundred, sixty-six pounds, one shilling. Your Committee further report, that part of the aforesaid sum has been taxed, raised and applyed for the discharge of the debts aforesaid, and said inhabitants are still in arrears, the sum of Thirteen hundred, nineteen pounds, four shillings. And report, as their opinion, that the last mentioned sum be voted, and the assessors be ordered to tax the same, agreeable to law, as soon as may be. Above report accepted (or one similar) June 26th, 1780.”

* Of what year the Committee do not say ; but judging from the sum paid for supplies, it was probably 1778.

CHAPTER III.

REV. EPHRAIM JUDSON, THE NINTH MINISTER OF
TAUNTON.

FOR nearly two years after the removal of Mr. Jones, there was a vacancy in the Pastoral office. Of the "sundry persons employed as candidates," to whom the Committee of the Town refer in their Report, appended to the last chapter, none received, or receiving, accepted a call to settle. Rev. Ephraim Judson was Installed, according to Mr. Baylies, in 1780; but in what month of the year, no Records remain to inform us. Mr. Judson was the ninth minister of the town. He was a native of Woodbury, Conn.; from which town, through the kindness of William Cothren, Esq., I have received the following genealogical account of the Judson family.*

* In the month of May, I directed a letter to the Town Clerk of Woodbury, Ct., who sent the 17th of June, the following reply:

"DEAR SIR: Yours of the 31st ult. came to me, after being examined by some of our ministers, by due course of mail. Our ancient Records of Births, Marriages and Deaths have no Index, and were put down promiscuously. It would seem that they were recorded, not as they occurred, but when those concerned happened to think of it, or chose to do it. After examining a few hours, and not coming to anything you wanted, I went to William Cothren, Esq., who has gone into an extended examination of these Records, and arranged in some order the different names by themselves, and requested him to give your required answers. I think you can depend on his statement. He is getting up an extended account of the Judson name. Yours, &c.,

ELIJAH SHERMAN."

In the communication from Mr. Cothren, he remarks: "The facts

William Judson came from Yorkshire, England, in 1634, with his family. He had three sons, viz: Joseph, Jeremiah, and Joshua. He lived four years at Concord, and removed thence to Stratford, where he lived upon the South-west corner of a hill, called "Meeting-house Hill." He did not reside there long, but went thence to New-Haven, where he died in 1660. He probably had a daughter living there.

Joseph, the eldest son of William Judson, was fifteen years of age when his father came to New-England. He lived at Concord four years, removed thence to Stratford, married in 1644, and in his twenty-fifth year, Sarah, daughter of John Porter of Windsor, she being eighteen years of age. They had eleven children, four sons, and seven daughters. The father died Oct. 9th, 1690, and the mother, March 16th, 1696. Their eldest son, John, was born March 10th, 1647. He married in 1673, Elizabeth Chapman of Stamford, and was again married, July 5th, 1699, to Mrs. Mary Orton of Farmington. He lived first at Stratford, where his father lived, and had there three children. He thence removed to Woodbury, where he died in 1710. He was the father of thirteen children, eleven sons, and two daughters.

One of his sons bore the name of Jonathan, and was born in Dec. 1684. He married Mary Mitchell, Aug. 22, 1711. This Mary was daughter of Deacon Matthew Mitchell, and was baptized in July, 1687. Jonathan died May 16, 1727, and Mary died Feb. 9, 1743. They had seven children, four sons, and three daughters. Elnathan,

were collected from the Stratford, and Woodbury Records, and from an old geneological list in the possession of David P. Judson of Stratford. The Judson family is very numerous in this vicinity. I am preparing a list of genealogies of the early names of this town (Woodbury) of which the Judson name is one, and will make quite a book of itself."

the eldest son, was born May 8, 1712, and was baptized the same month. He married Rebecca Minor, June 30, 1736. This Rebecca was daughter of Ephraim and Rebecca Minor, and grand-daughter of Capt. John Minor, first settler of Woodbury, and Indian Interpreter. She was born Jan. 30, 1712. Captain Elnathan Judson died Dec. 14, 1796, aged eighty-four years. They had the following children:

(1) Ephraim, baptized Dec. 11, 1737, born Dec. 5, 1737.

(2) Thaddeus, baptized Oct. 14, 1739.

(3) Mary, baptized Oct. 18, 1741.

(4) Noah, baptized July 15, 1744.

(5) Elisha, baptized July 20, 1746.

(6) Elisha, 2d., baptized Nov. 8, 1747.

(7) Adoniram, baptized July 15, 1750.

The first Elisha died early. The second Elisha left five children, viz: Reuben, David, Sybil, Ruth and Abigail. The only daughter, Mary, married Edward Pond, Nov. 7, 1765. Thaddeus left seven children, viz: Elnathan, Noah, Thaddeus, Pamela, Hannah, Esther, Elihu; the first four of whom, his brother Noah adopted, after Thaddeus' death. Lieut. Noah, had one child, a daughter, besides those of his adoption. Adoniram, was a graduate of Yale College in 1775, received the Honorary Degree of Master of Arts from Harvard University in 1782, and was for many years Pastor of a Church in Plymouth, Mass. His son, Adoniram, graduated at Brown University in 1807, and recently died, after having been a faithful, and successful Foreign Missionary, for forty years.*

* Rev. Doctor Wayland, President of Brown University, is preparing the memoir of this eminent man. It will be an important addition to the religious literature of the country.

Ephraim, the eldest child of Elnathan* and Rebecca Judson, was the ninth minister of Taunton. He was born, as has been already stated, Dec. 5th, 1737, and, according to primitive New-England usage, was baptized the next Sabbath. He graduated at Yale College, twelve years earlier than his brother Adoniram, that is, in 1763. His first settlement in the ministry, was over the second church in Norwich, Conn., as the successor of Doctor Whittaker. He commenced his labors in Taunton sometime during the year of 1780. These labors for the space of ten years, the period of his settlement, were of a very decided, positive character. In the pulpit, and out of the pulpit, Mr. Judson left the mark of a strong mind upon every thing he touched. His people were never at a loss to know what he believed. He was the very man to make warm friends, and was just as sure to have implacable enemies.† His eccentricities‡ are remembered by those who have forgotten his excellencies.

* Rev. Charles S. Porter, a successor of Rev. Adoniram Judson in the Pastoral office at Plymouth, in a communication received the 2d of July, '52, relates an interesting incident in the life of the father, (whom he calls "Minor," mistaking the mother's maiden name for her husband's)—an incident derived from Miss Abigail Judson, sister of the Missionary: "Mr. Judson, the father of Ephraim, once met with four others, to drink and blaspheme, and called on God, if there was one, to damn them. One soon fell back, and died; then another, the same evening. A third died the following day. Two survived. Mr. Judson was one. A revival of religion soon followed, and he was made a subject of renewing grace. The Parents both lived," adds Mr. Porter, "to an advanced age and were eminently pious."

† Note A.

‡ There are many instances of these eccentricities related, connected with his Sabbath ministrations and his every day intercourse with the people. For example, it is said of him, that one Sabbath he stopped in the midst of a Discourse, when several of the elderly people had fallen asleep, and reprehended some noisy boys in the gallery on this wise: "Boys, boys," said he, "don't make so much noise up there, or you will wake the old folks down below."

On one occasion preaching concerning the architecture of Solomon's Temple, he thus described its length: "It reached," said he, "as far as it is from here to Mr. Abijah Hodges' house—I don't mean *young* Mr. Abijah's, but *old* Mr. Abijah's."

He was stern, and apparently severe, but not without a good degree of moderation and mildness.* He was very precise in all his proceedings.†

He undertook once to reprehend his hearers for their lack of industry, and for their unreasonable repining. After dealing faithfully with the young, he turned towards the old people and said: "And you old men too, will gather in grouches, and leaning on your staves, will complain of 'hard times! hard times!' But, Sirs, do you go to work? No—you go to the tavern, and get another mug of grog."

He once accosted a lad on the roof of a house in the following singularly abrupt way: "Boy, has your father got 'Common Sense?'" (meaning Paine's book so called, which was just published, and he had heard this neighbor had.) "I guess he has as much as *you* have," was the quick reply; and no wonder.

But his blunt, uncompromising manner was sometimes serviceable. For example: A man, who had once been a minister, but was deposed for Polygamy, called upon him one Saturday evening, and wanted to preach, supposing his character was unknown to Mr. Judson. Mr. Judson merely said "Good evening" to the stranger, and passed out of the room. After a little time he returned, and thus remarked: "Sir, you perceive I treat you rather coolly. Are your two wives both living?" Nothing more was said about preaching.

Nor did he allow himself to escape sharp rebuke. Riding along one day in a piece of woods, he met a poor man who asked for charity, and really needed it. The minister moved with compassion, stopped his horse, and gave him a small sum, which, afterwards a selfish, parsimonious spirit told him might possibly have been too much. The man was not yet out of sight. Mr. Judson suddenly halted, turned his horse, and called after him. "Sir," said he, "how much did I give you?" "Twelve and a half cents," was the quick reply. "Well, here is a dollar—take that. Now, grudge again, old heart."

These peculiarities of the Preacher are indicated perhaps by the character of the face which the artist has furnished for this volume. The lithograph is a faithful copy of the portrait, which was obtained from the only surviving grandchild, residing in Windsor, Ct.

* Mr. Judson's house was on High St.—on the lot adjoining the present location of the Episcopal Church. Some boys amused themselves one night in putting a long, heavy stick of timber into his well, which was in front of his house, near the street. By diligent enquiry, Mr. Judson learned their names, and summoned them before him. With becoming gravity, he proceeded to pronounce their sentence. Said he: "Boys, you have put the stick in, now go to work, and take it out"—a punishment, severe indeed, but sufficiently mild. The well was deep, and the timber heavy, but after sweating over it several hours, with Mr. Judson, and all the neighbors looking on, and laughing at them, they succeeded in undoing what it took them only a short time to do, resolved probably to play no more tricks on their minister.

† He was sometimes ridiculously so. For example. He once heard, or thought he heard a thief in his cellar. Instead of making a prompt, and manly personal enquiry into the case, he calls in several of his

Notwithstanding his marked peculiarities, and undesirable oddities, Mr. Judson had many redeeming qualities, which made him not only as a Preacher but as a citizen and a neighbor, a very desirable and useful man. Mr. Baylies says of him:* "His temper was kind and hospitable, and his deportment courteous. Occasionally he was exceedingly interesting in the pulpit, discovering great learning and logical acuteness. His manner, when he commenced, was slow and indolent, but always solemn; as he proceeded, he became animated, and seldom failed, before the close, to produce a deep interest in his hearers."

Mr. Judson was dismissed from his Pastoral charge in Taunton, by an Ecclesiastical Council, convened Dec. 28th, 1790.†

He was subsequently settled in Sheffield, Mass., where

neighbors, arranges them at different convenient points without the house, whilst he concludes at length to go down, and drive the intruder out. The great parade of preparation was sufficiently ludicrous, when, as might have been expected, there was no thief there.

Another instance of amusing precision relates to an attempt once made to administer medicine to his only child, Ephraim. He was sick, and, as is not uncommon with children at such a time, considerably averse to nauseous doses. Several women of the place, skilled in such matters, were called in, and the precise master of ceremonies proceeds forthwith to assign them their several parts. "Mistress Barnum, you will please station yourself at the child's head. Mistress D——, you will stand at his right elbow. Mistress E——, you will stand at his left. Mistress C——, you may hold his right foot. Mistress A——, you may hold his left. I will stand, and administer the dose. Now, ladies, do you all understand your places, and are you ready to perform your parts? Mistress Barnum, where is your place? Answer. At the head. Mistress D., where is your place? Answer. At his right elbow. Mistress E., where is your place? Answer. At his left elbow. When he had thoroughly drilled the circle as to their several places and parts, the medical prescription is faithfully administered, with no loss of life or limb, but somewhat to the amusement of lookers on, who wonder, and with reason, that the Taunton Divine had not learned a lesson from "faithful Abraham," and so "commanded his children, and his household after him," as to render this formidable array of matrons unnecessary.

* In a newspaper article, of 1833, generally ascribed to him.

† Mr. Baylies, in the article already referred to incorrectly states, that it was in 1789. For the action of this Council, see Note B.

he continued in the ministry, until his death, February 23, 1813, at the age of seventy-five. He was buried in Sheffield; and from Rev. James Bradford, the successor of Mr. Judson, I have received a copy of the epitaph, which he is careful to inform me, "expresses faithfully and truly his own views of Mr. Judson, both as a man and as a christian," as gathered from the recollection and judgment of others, (for he never saw him,) "but his epitaph is considered a fair one."

"Sacred to the memory
of the

Rev'd Ephraim Judson, A. M.
Pastor of the Church in Sheffield.

He died on the 23d of Feb. 1813, in the 76th year of his age, and the 23d of his ministry in Sheffield, having been previously the Pastor of a church in Norwich, Ct., and Taunton, Mass. Mr. Judson was esteemed a learned Divine, an acute logician, and an evangelical preacher. He was mild, courteous, and hospitable. By his numerous friends, he was deem'd a wise counsellor, an active peace-maker, and a sincere christian. What he was in truth, the Great Day will disclose."

Mr. Judson married Chloe Ellis, of Somers, Conn. They had one child, born at Norwich, Conn., in 1777, and bearing the name of his father. He graduated at Williams College, in 1797, and practiced law in Sandisfield, Mass., where he died in 1807. He left two children, Ephraim and Catharine. Catharine married a Barnes, and died Sept. 16, 1848. Ephraim lives unmarried in Windsor, Conn.*

* For these facts concerning the grand-children of Rev. Mr. Judson, the writer of this sketch is indebted to Henry Sill, Esq., of Windsor, Ct., administrator on the estate of their mother, recently deceased.

Several sermons of Rev. Mr. Judson were published during his life time. The following belonging to Rev. Alvan Cobb, D. D., of Taunton, have been furnished for examination: A sermon on the "first promise of the Savior in the Scriptures," and a double sermon on the "Judgment of the Great Day;" the former, founded on the text, (Gen. 3: 15,) "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel;" the latter suggested by a part of the sixth verse of the Epistle of Jude, "Unto the Judgment of the Great Day." The one occupies twenty-six pages, and the other forty pages of a "Collection of Sermons on important subjects, from a number of Ministers in some of the Northern States of America, printed by Hudson and Goodwin of Hartford, Ct., in 1797."

"A sermon, preached at the ordination of the Rev. Jonathan Strong to the Pastoral care of the Third Church in Braintree, Jan. 28, 1789, by Ephraim Judson, A. M., Pastor of the Church in Taunton," was "printed in Providence, by Bennett Wheeler, at his Office on the west side of the river," in that year—the year preceding Mr. Judson's removal from Taunton. The theme of the sermon was thus stated: "Ambassadors appointed by Christ to treat with mankind on the subject of reconciliation to God." Text, (2 Cor. 5: 20,) "Now then we are Ambassadors for Christ, as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God." Rev. John Porter of Bridgewater gave the Pastor elect, the Charge; Rev. Ezra Weld of Braintree expressed the Fellowship of the Churches. Mr. Judson preached two ordination sermons in 1799, which were published;

the first "delivered in Durham at the Ordination of Rev. David Smith," from the text (Jonah 3: 2,) "Preach unto it the preaching that I bid thee;" the second "delivered in Waterbury, Ct., at the Ordination of Rev. Holland Weeks," from the text, (Rom. 10: 14, 15,) "How then shall they call on him, in whom they have not believed? and how shall they believe in him, of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent? As it is written, how beautiful are the feet of them, that preach the Gospel of peace, and bring glad tidings of good things!"

The same year (1799) was published a sermon preached at Sheffield, on the decease of Gen. Ashley. There may have been still other printed discourses, which have escaped our notice. The limits of this work preclude the publication of more than two of these several productions of the ninth Taunton minister.

*Ambassadors appointed by Christ to treat with mankind
on the subject of reconciliation to God, illustrated.*

A
S E R M O N ,
PREACHED AT THE
O R D I N A T I O N
OF THE REVEREND
J O N A T H A N S T R O N G,
TO THE
P A S T O R A L C A R E
OF THE
T H I R D C H U R C H
I N

B R A I N T R E E ;

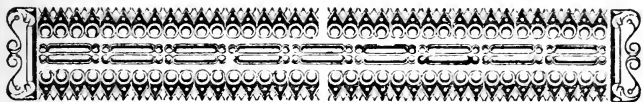
JANUARY 28, 1789.

BY *E P H R A I M J U D S O N*, A. M.
PASTOR OF THE CHURCH IN TAUNTON.

BW

PRINTED IN PROVIDENCE,
BY BENNETT WHEELER, AT HIS OFFICE ON THE
WEST SIDE THE RIVER.






A N

ORDINATION SERMON.

2 CORINTHIANS, v. 20.

“ Now then we are Ambassadors for Christ, as though God did beseech you by us : we pray you in Christ’s stead be ye reconciled to God.”

 HIS text, viewed in connection with the present solemnity, leads our contemplations to the appointment of Ambassadors of Christ : To the character of his Ambassadors : — To the character of mankind to whom his Ambassadors are sent : — And to the design of their being sent.

I. CHRIST has appointed an order of men to act as his Ambassadors.

THIS is manifest from the scriptures. “ *We are Ambassadors for Christ : Hath given to us the ministry of reconciliation.*” Christ in his gifts to the Church, “ *gave some, Apostles ; and some, Prophets ; and some, Evan-*

gelists ; and some Pastors and Teachers." Paul left Titus in Crete, "*to ordain Elders in every City.*" Each one of the seven churches in Asia had an Angel. That is, a Minister. Christ sent Ambassadors to the gentile world. "*Go into all the world, and preach the gospel to every creature.*"

HE has always had them, and he will always have them to the end of the world. He appointed Enoch and Noah before the flood, to act as his Ambassadors to the Antediluvians.* He prolonged the life of Noah three hundred and fifty years after the flood, to act as his Ambassador to his children. Soon after the death of Noah, he appointed Abram and Lot, Isaac and Jacob, Job and others, to act as his Ambassadors to the families of the earth. After the death of these men he appointed Moses and Aaron, Samuel and the Prophets, to act as his Ambassadors to the Israelites, and to people of other nations, who resided among them, or came to be spectators of their festivals, or to learn their laws and religion. In his providence, he sent some of the Prophets, as captives to neighbouring and to distant nations, to act as Ambassadors to idolatrous kings and people. After the Prophets, he appointed John his forerunner, to act as an Ambassador to the Jews. Soon after John, he chose the twelve to be with him, and to act as his Ambassadors to the people. About the same time he chose seventy, and sent them before his face into the villages and cities of Israel. After he arose from the

* Christ existed from Eternity. He is very God. Governed the world from the beginning. He set up a church. And he instituted the office of Ambassadors. He has had different ways, in different periods of the Church, in calling and appointing them to their office : But the design of their office has been the same in all periods of the Church.

dead, he appointed Ambassadors to go to all nations. "*Go into all the world and preach the gospel to every creature.*" In obedience to the command of their Lord, they went among the nations of the great Roman empire. Some of them penetrated barbarous countries beyond the imperial line. The nations persecuted them with tortures and death. For the space of three hundred years, they stained their countries with christian blood. Preachers were imprisoned, hanged and burnt. But Christ kept raising up and sending others. And finally put an end to this severe conflict, gave peace to his distressed people, for a season, and multiplied Ambassadors; so that whole countries were supplied with them. And when the season of peace was interrupted by the anti-christian power, that gradually arose, he continued to send forth Ambassadors. All the terrors of Antichrist; his cruel edicts and anathemas that were thundered from his imperious throne, like storms of fire and brimstone; the fires that he kindled in the nations to burn christians; the numerous tortures inflicted for many hundred years, gibbets, prisons, and the sword did not extinguish the order. In the darkest days of the anti-christian power, Christ had a number of Ambassadors, who administered to the Church, that resided in the obscure vallies of Piedmont. And others he had, at the same time, in various other places. Ever since antichrist received a wound by the reformation from popery, and light emerged from darkness, Christ hath been increasing Ambassadors. At present he has many in Europe; he has a few in Asia and Africa; some he has upon the isles; in America he has a large number. He will have them till the millenium. And, in the millenium, he will send them to every dark country of paganism. He will have

them in the kingdoms and colonies, that are now under the papal power. He will have them in the extensive countries, that embrace the Mahometan religion. He will have them in all the towns and cities of Europe. He will have them in the old settlements of America, and in the populous towns and elegant cities, that, in a future day, will be reared in the west. With hearts full of good affections, Ambassadors will spread all over the world. In great cities the voice of Ambassadors will echo from church to church. Villages will assemble from every house, and be blessed with Ambassadors proclaiming reconciliation. Heavenly sermons will be heard, where savage beasts and savage men now haunt inhospitable wilds. Harbours teeming with ships, where the air is infected with profane oaths, will be sweetened with sermons on divine subjects. The mariner, whose ship plows the boisterous sea, will have the Ambassador on board to preach glad tidings.

AND in the little season of degeneracy, that will begin at the end of the millenium, and last till the day of judgment, he will have Ambassadors. The promise, — “*Lo, I am with you alway, to the end of the world,*” implies that he would always have them, so long as the world should continue.

2. WE are to give a description of Christ's Ambassadors.

AN Ambassador, as the term is commonly used, is a Representative of a Prince, sent on business to foreign powers. An Ambassador of Christ, as the phrase is commonly used, is a minister of the gospel, sent to mankind, to preach the way of salvation.

AMBASSADORS of Princes are appointed to their office. They must not undertake before they are properly commissioned according to the rule of courts. Ambassadors of Christ must be regularly appointed to their office. They must not undertake till they are commissioned according to the laws of Christ.

AMBASSADORS of Princes have instructions from those who send them that they may know what they have to do. Ambassadors of Christ have instructions from him, that they may know what they have to do. Their Lord has given them orders in his word.

AMBASSADORS of courts must follow their instructions without deviating in the least from the business, on which they are sent. So must the Ambassadors of Christ. The Priests under the law were to follow all the directions which God gave them. The Ministers of the New Testament are to teach men, "*to observe all things whatsoever*" Jesus "*hath commanded them.*"

AMBASSADORS of Kings must be men of ability and knowledge. They must be acquainted with law, and the customs of courts. They must understand the will of their masters, and the business on which they are sent. Ambassadors of Christ must also be men of ability and knowledge. They must understand the scriptures. Must understand the will of their Lord; and the rules of his house. Wise sovereigns do not send ignorant men to negotiate national concerns. The Lord Jesus does not send ignorant men on business relating to his eternal kingdom. Spiritual Ambassadors are to explain, and inculcate the sublime doctrines of the kingdom of heaven. It requires men of knowledge to do this.

AMBASSADORS of Princes should be friendly to the cause which they undertake. Courts do not employ an enemy on an embassy. Ambassadors of the Prince of peace should be friendly to the cause which they undertake. No confidence can be put in an enemy. When self-interest or ambitious views clash with duty, he will betray his trust. A selfish Minister will not sacrifice his worldly interest and reputation for truth. When his own interest and the cause of religion stand in competition, he will give up the cause of religion, rather than his interest: Therefore he ought to be a man of grace. This will secure a degree of fidelity. A pure flame of disinterested love to the Lord Jesus, and to the welfare of souls must incline a man to undertake the evangelical ministry.

AMBASSADORS of Kings ought to be men of good moral conduct. Vice and dissipation will incapacitate a public character for usefulness. Ambassadors of Christ must be men of an holy life. A wicked life is utterly incompatible with their holy calling. It incapacitates them for the pious duties of their ministry. It is a scandalous offence to religion. And it makes mankind think that there is nothing serious and important in preaching and religion.

AMBASSADORS of Princes should devote themselves to their business. Being called to transact matters of consequence, they must lay aside all other business. Ambassadors to the Prince of Heaven should devote themselves to their business. Their office is filled up with care and attention. They have to strive against sin; study the scriptures; get clear ideas; preach sermons; attend lectures; visit the sick; go to funerals; watch the flock; warn the wicked; administer comfort to the wounded in spirit; and

discipline the Church. This requires close application to ministerial duties. Paul exhorted Timothy, his young son in the faith, to give himself wholly to the work of the ministry. The same Apostle directs Ministers to take the soldier for a pattern, who when he goes to war, does not entangle himself with the cares of this world. A Preacher has no business to act in a political character: His work is of more consequence, than that of a civil officer. He has no business to labour in the field: He has a duty to discharge infinitely greater. He has no business to entangle himself with a mercantile shop: His mind must be on his study, and heart on the good of his people. The various callings of life are incompatible with his ministerial duties. When he undertakes the office of a Bishop, he commences a servant of Jesus Christ, in whose service he is called to labour all his days. He must not be enticed to lay aside his ministry by the inviting prospects of honour; nor by the flattering appearances of obtaining wealth in some other calling of life.

AMBASSADORS of Princes are confined to particular nations. The commission of the Ambassadors of Christ extends to all nations. It was confined in Christ's day to the Jews. But after Christ's death he extended it to all nations. Jew and Gentile; bond and free; christian and barbarian; the sober and profane are now to be treated with on the subject of reconciliation. "*Go ye into all the world, and preach the Gospel to every creature.*"

AMBASSADORS of Courts have business of consequence committed to them. They negotiate for Kings, courts and empires. The welfare of multitudes is concerned in their

decisions. More important is the embassy of the Ministers of Christ. It is not a treaty of amity and commerce, of war and peace, that they negotiate; but a treaty of reconciliation to God. They go with a message from the King of Heaven, to the empire of the world. The honour of God the Father—The glory of a crucified Saviour—And the salvation of lost men is deeply interested in the treaty.

3. WE are to lay open the character of mankind, to whom the Ambassadors of Christ are sent.

It is important to know mankind, that we may know how to address them.

THEY are enemies to God. This may appear from the following things.

(1) FROM their selfishness.

BY selfishness is not meant a suitable regard to our own happiness. We ought to love ourselves, as a part of the intellectual world. We ought to love every rational being, of which we have any knowledge. And as we make a part of the great body of intelligent beings, we ought to love ourselves. There is the same reason for a man to love himself, as there is, that he should love another. Capacity to enjoy rational happiness, is a foundation for love. Each one has this: Therefore each one is to be loved. Because it is self, it is not to be neglected. The command of Christ, "*Love thy neighbour as thyself*;" implies that we may love ourselves, as really as our neighbour. Minding this, however, not to put an undue value on ourselves, or any other being; nor love each one above his real worth and capacity to enjoy happiness.

By selfishness, as the term is used here, is meant that disposition in mankind, which only regards their own happiness. Benevolence has an eye to the good of beings in general. Selfishness has an eye only to self. Benevolence is love to the highest good of the universe. Selfishness is love only to the interest of self.

THAT mankind are selfish, is too plain to be denied. We see it in all classes of men. We feel it in our own breasts.

SELFISHNESS is of such a nature, that it would exalt itself above all beings, and engross the wealth and happiness of the universe, if it had sufficient power and opportunity. He who would deprive a man of a degree of happiness, to advance his own interest, would, if he were not controuled, deprive a man of all his happiness. And he who would deprive one man of happiness, to advance his own interest, would, if not restrained, deprive two—an hundred—all mankind—even God himself, of happiness. The tendency of selfishness is to rise, trample down, and destroy others to promote itself. Therefore the nature of selfishness is inimical to man, and to God. The man who has it, is armed, and prepared to oppose God. And when any one awakes out of security; and realizes eternal things; and sees that God is opposed to him as a sinner, his heart rises against God. He sees God, and hates him. While he is ignorant of God, or secure in his sins, he has the essence of enmity; for selfishness is really enmity. But when he is roused, and convicted of sin and danger, he has direct positive exercises of hatred to God.

(2) It appears that mankind are enemies to God from idolatry.

IDOLATRY has been prevalent among the children of men. From the creation of the world to the flood, it was sixteen hundred and fifty years. In that period, it is thought that idolatry was prevalent. From the flood till the call of Abram, it was four hundred and twenty years. In that period, by a gradual declension from the worship of God, all the families of the earth become idolaters. From the call of Abram to the death of Christ, it was almost two thousand years. In that long period all nations lay buried in idolatry, except the Israelites. And they frequently went after the gods of the nations. From the death of Christ to the end of the apostolic age, it was sixty-six years. In that period, all men except a very few remained in their idolatrous state. In that time, there were not more than two hundred christian churches in the world. From the apostolic age down to the present day is sixteen hundred and eighty-eight years. In all this long period, almost all men have lived in idolatry. At the present day there is more light than there has ever been; yet not more than one-fourth part of mankind worship the God and Father of Jesus Christ. Idolatrous worship has overspread the world, and covered it with thick darkness. Great kingdoms, and mighty empires have adored supposed divinities of the sun, moon, and stars. Learned Kings, sage Philosophers and venerable Priests bowed before gods of gold and silver, wood and stone. Some nations deified their Heroes and Politicians, and worshipped their departed spirits. Some adored four-footed beasts, filthy birds, and venomous reptiles. Men have “*Changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.*” Some have worshipped the devil and offered

sacrifices to him. Rome and Greece, whose laws are venerated in this enlightened age, and whose authors are studied in our learned universities, tenaciously held to idolatry. Rome papal, the savage tribes of America, and the extensive kingdoms of Asia and Africa, are even at this day idolaters.

THIS gross delusion of mankind is not owing to the want of the means of knowledge. While men have been kneeling before their idols, God has been holding up light. Neither is it owing to the want of mental abilities: God has given them rational souls capable of knowing him. Neither is it owing to the want of persuasive considerations: Every possible motive to worship God, is exhibited in a blaze of light. To what then can the cause of idolatry be attributed? It must be attributed to a strong inclination to forsake God. Which shows, that they are disaffected to him; for they would not be inclined to idolatry, if they were his friends.

THE Apostle Paul considered idolatry, as an evidence of disaffection to God. Speaking of idolatry, he signified that men become idolaters, because "*They did not like to retain God in their knowledge.*"

A ROYAL family, suppose, in a succession of Kings, reigns for several thousand years, over a great empire, composed of many nations; the subjects revolt in every age; and against the clearest light—the most solemn threatenings—the fullest promises of protection and happiness—and the highest evidence of a disposition and ability in their Sovereigns to promote the interest of those who are loyal. Their revolt proves that they are disaffected to their Sovereigns.

GOD is the rightful sovereign of the world: He has reigned over man several thousand years; gives the children of men the clearest light; promises his worshippers the greatest blessings; threatens idolaters with the most tremendous woes; expresses the kindest disposition toward men; and gives the highest evidence of his ability to protect them. Men revolt from him; but an infinitely small part worship God; they go after idol vanities; they kneel to a stock. This proves that they do not like their holy Sovereign.

(3.) It appears, that mankind are enemies to God from their ignorance of God and divine things. When a man is ignorant of any branch of science; who is possessed of good abilities, and favored with happy advantages to apply his mind, and urged to attention by every motive of duty and interest; it is an evidence, that he is disaffected to it. If a youth of sprightly abilities, at a seminary of learning, under good instructors, be ignorant of every branch of literature; it is an evidence that he hates his books. If a Minister of the Gospel does not understand the Bible; it is an evidence that he has a distaste to religion. It shews that his heart is not engaged in his calling. Love to a thing is the greatest spur to attention; and by attention the mind acquires knowledge. If men had love to God, they would attend to his character; and get acquainted with him. They have sufficient abilities to get a good doctrinal knowledge of the great things of his kingdom. They have the best instruction. Light blazes from the cross. They have every advantage that can be wished. The things of God are explained in the best manner. All the motives from Heaven and Earth conspire to call up their attention.

It is their duty and interest to acquaint themselves with eternal things. Yet men are ignorant of God. Sinai thunders ; but they will not hearken. Christ weeps over them ; but they will not attend. Death with the solemnities of eternity draws near ; but they will not mind. They will not be instructed. They will not pay attention ; and acquaint themselves with divine things. Inattention and ignorance prevail among all classes of people. If they think a few moments on God, they find it painful. They understand the various branches of business, and tread the circle of science with pleasure ; but they will not attend to the things of God. This manifests an internal dislike to him. If any one should be as inattentive to the world, and carnal pleasures, as men are to divine things, it would be evidence enough that he hated the world. If you knew as little about your fields, and the various occupations of life, as you do about religion, it would be an evidence that your poor heart is opposed to the world. If it should give you as much pain to attend to your pleasures, as it does to pray and to meditate on the things of eternity, it would be a convincing proof, that you hated your pleasures. You seldom attend to God, and divine things ; and when you do, it gives you disagreeable sensations. This is because you are inimical to God.

(4.) It appears that they are enemies to God from their ill treatment of one another.

THEIR conduct toward one another manifests an unfriendly disposition. They defraud and cheat, and seek to get advantage ; they backbite and devour one another. Multitudes are compelled to wear out a miserable life in slavery ; great numbers employ themselves in making in-

struments of death: Mighty armies are employed in offensive wars, to slay their poor fellow-mortals: Every age produces fields of blood: Garrisons have been massacred: Elegant Cities have been made like burnt Mountains: The cruelty of man is beyond description. It shows that there is the seed of enmity lurking in the heart. They act like enemies; and by actions we learn the dispositions of men.

THE same disposition that is inimical to man, is inimical to God. The same selfish disposition that is opposed to a finite being, is opposed to the infinite Being. Therefore the enmity toward one another is an evidence, that they are enemies to God.

(5.) It appears that mankind are enemies to God from the hard treatment that good men have received from the world.

MULTITUDES of good men have been persecuted and slain. Studied tortures have been inflicted on the servants of Christ. Not because they exalt themselves above their fellow-mortals: They are humble, and confess their enmity of heart. Not because they seek the hurt of mankind: They are harmless and inoffensive. Not because they are persons of vicious lives: They are virtuous and sober. The Apostles were little images of their Lord. Every Christian exhibits a degree of kindness similar to that, which shone in the conduct of the Saviour: But men have hated them, and put them to death. That disposition which is hatred to the servant, is hatred to the Lord also; for there is such a likeness between God and his children, that there cannot be hatred to one, and not to the other. Therefore, the enmity that they have shown to the servants of God proves that they hate him.

(6.) It appears that they are enemies, from the treatment Christ received, when he was on earth.

IN ancient days, men said, as they do now, that they did not hate God. God gave them an opportunity to shew whether they did or did not hate him, by putting his Son into their hands; who came among men, and drew his own character, and the character of his Father before the people. The temper of Heaven shone in every step of his conduct. Christ on the Cross illuminated the eternal throne of the triune God; and brought him down to earth; and set him in clear light before men. Did they receive God on earth with warm affection? Did love catch from heart to heart wherever he went? The people saw him; and they saw his Father: But they hated him and his Father. Christ himself said, "*Ye have seen and hated both me and my Father.*" This testimony they verified by their cruel conduct toward Christ. Before the tragical scene of the cross, men had given a specimen of their enmity to God by their cruel treatment of the Prophets and good men: And they have given the same sad specimen ever since, by their treatment of the followers of Christ. But in erecting the cross they gave a most evident proof of their enmity. While Christ was expressing the deepest humility — While he was expressing every act of kindness — While he was expressing tokens of his mission and divinity — While he was stating the triune God in the most amiable light — While he was laying open the glories of the Deity — While he was agonizing for the salvation of men — While, with melting tears and groans, he was praying for them; they were cursing him — they were nailing him to the cross — they were insulting him — they

were rejoicing in his misery. Glaring expressions of enmity! God gave them opportunity to shew themselves; He put himself into their hands; and the heart poured forth a torrent of enmity. Here mankind stand on mount Calvary giving their own picture. Blush, and never open thy mouth in vindication of thyself!

(7.) It appears that they are enemies from the office of Ambassadors of Christ.

AMBASSADORS of our Lord are to call on men to be reconciled, as may appear in considering the last general head.

WHEN Ministers of Kings sue for peace, it supposes war. The proposals of reconciliation made by Ministers of Christ suppose enmity. Why should an order of men be set apart by Jesus Christ, to spend their days in calling on men to become friendly to God, if they are not unfriendly?

A NATION in the east was governed by a wise Monarch of a most benevolent disposition, who sent Messengers into various parts of his realm, to exhort people to turn to their allegiance. Near the dissolution of his kingdom, he sent a Messenger of an extraordinary character, that devoted his life, in calling on men to repent, and be reconciled to their Sovereign. At the same time he sent his Son. He had but one Son. Him he sent. The Son spent the time he lived, in calling the Citizens to be reconciled. The Son appointed others to go on the same errand. He likewise sent Messengers to other States and kingdoms, to invite them to be reconciled to his Father; for his Father was their rightful Sovereign. He continued sending them many ages. On rational principles, we con-

clude that there was a rebellious spirit among the subjects of that Monarch. The united call of his Messengers to the people to return to their duty is evidential of disobedience. For why should a constant call be kept up during ages, to repent of rebellion, and be reconciled ; unless there was a rebellious spirit among them ?

THE relation now given is so descriptive of God—and of the Israelites—of the Prophets—Christ—his Apostles and Ministers, that the meaning is not doubtful.

MORE than fifteen hundred years the Prophets called on men to turn to God : More than seventeen hundred years the ministers of Christ have been calling on men : Multitudes have been raised up, and commissioned to go and say, "*be reconciled to God,*" which shows that men are unreconciled.

Soon after the fall of man Ambassadors began to call for reconciliation ; which shews that enmity began early among mankind. They call, as soon as we are capable of understanding what they say ; which shews, that this sinful disposition is in us, in our early age. Multitudes have been sent ; but they have been unable to remove the enmity ; grace divine, and nothing else can take it away ; which shews that it is "deeply rooted. They are sent to all people, to whom they can go. In modern ages some whole nations have been addressed on the subject of reconciliation. And a future day will open a treaty of reconciliation among all people. When two hundred sorrowful years have carried on the church through trouble and af-

fiction, the millenium will commence, [NOTE] at which time the Gospel will be preached to every creature ; which shews that the whole race of men is affected with this evil disposition. Though they may differ much in other respects ; yet they agree in this bad disposition. Even the best saint has a degree of it remaining, that will lurk in his heart, till he dies, and taint all his religious performances.

IF any one should say, that he feels no opposition to God ; and therefore he concludes, that there is no such thing in human nature : I beg leave to offer a few reasons to shew why men are not sensible of the enmity of the heart.

First. — INATTENTION may be a reason, that you do not see the enmity of your heart. Many eat and drink, and follow the busy scenes of life, and never attend to the exercises of their minds, to see whether they are friends or enemies to God. And if this is your case, it is no evidence that you are not an enemy, because you do not see it. You never will see it, unless you open an attentive eye, and look into your heart.

NOTE. — WE are led by the 2300 days in Daniel,* to find when the millennium will commence. He prophesied that the sanctuary should lie polluted 2300 days, and that then it should be cleansed. Sanctuary means the church of God. A day in Daniel, signifies a year. The pollution that he speaks of began a little more than 300 years before Christ came, to which add the time since Christ came, it makes about 2100 years. All this long time the Church has been low, afflicted and polluted by sin. When it has been in this low state about 200 years more, the 2300 years will be accomplished : then it will be cleansed : and enjoy an happy glorious season, one thousand years.

We are led by another period predicted by Daniel and John to find when the millennium will begin. Prophesying of the papal power that would arise, Daniel tells us, that the saints should be "*Given into his*

* Dan. 7 : 14.

Secondly. — FALSE ideas of God may be a reason that you do not see your enmity. Men are inclined to reject the true God. "*They do not like to retain God in their knowledge.*" They form a character of God agreeably

hand, a time, and times, and the dividing of time."* And that he would "*scatter the people of God, a time, times and an half.*"† John in his revelations prophesying of this anti-christian power; says that the church should be secured in the wilderness from the face of Antichrist, "*For a time, and times, and half a time.*"‡ Again speaking of this power, he says, that it shall tread under foot the holy city 42 months.§ "*And*" that "*power was given unto him to continue 42 months.*"|| And that "*during that time the witnesses should prophesy 1260 days clothed in sackcloth.*"¶ All these numbers agree, and fix the duration of Antichrist. A time is one year, times, two years, half a time is half a year. Which makes three years and a half. Counting 30 days to the month, as was usual among the people, with whom Daniel and John lived, make 1260 days; 42 months, counting 30 days to a month, make the same number. That is, 1260 years; for a day in those prophecies signifies a year. The time therefore of the reign of Antichrist is fixed to 1260 years. When this term is expired he will fall, and the millenium will take place. He became the oppressive Antichrist in the sense of these prophecies, in the year 756, when he usurped civil power. He has reigned ever since, which is 1032, years which taken from the whole time he is to reign leaves 228 years, for him to reign. But as they counted only 360 days to the year, we must deduct about 17 years from the 228, which leaves but a little more than 200 years for him to continue. Then he will be overthrown: and then the glorious thousand years will begin. Should any one smile at these calculations, he is asked whether he has studied the prophecies respecting the time of the commencement of the millenium.

PROBABLY, the sabbath days, and sabbatical years among the Israelites typified the rest of the spiritual Israel, in the millenium. They were to labor six days, and rest on the seventh: they were to labour six years, and rest from labour on the seventh, probably to signify, among other reasons, that after the spiritual Israel had been afflicted six thousand years, it should rest from trouble the seventh. If so, then it will be about two hundred years to the millenium, for there is wanting but about two hundred years to compleat six thousand years, since the creation.

IF we should suppose him to be as long in falling, as he was in rising, it will bring the millenium about the same time. He was 700 years in rising. "*The mystery of iniquity*" began "*to work*"** in the days of Paul about the year 60. The Pope obtained ecclesiastical power over all the christian world in 606. He obtained civil power in 756. So that he was 700 years in rising. He has been declining ever since the year 1260, which is about 500 years. If he should be as long in falling as he was in rising, about 200 years will bring him to ruin; and bring on the happy millennial state.

* Dan. vii. 25. † Dan. xii. 7. ‡ Rev. xii. 14. § Rev. xi. 2. || Rev. xii. 5.

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¶ Rev. xi. 3. ** Thess. ii. 7.

to their taste, and love it. Hence think they love God. Whereas they love only a false character. But this is not love to the true God. It is so far from true love that it is enmity. For love to a false God, is enmity to the true God. At least it implies enmity. Men are not friendly to opposite characters. Therefore though you feel friendly, as you think to God, it may be only friendship to a false character, which implies opposition to the very God. And if you have not seen enmity, it is very evident you are an enemy, for all those who know true religion, know the enmity of the heart. The Jews loved Christ, when they mistook his character and design; but when they were led to look at his true character, and real design, expressed in his life, preaching and works, they hated him. When they supposed he came to erect an earthly kingdom, they cried hosanna. But when they found worldly greatness was not his object—that he despised wealth—that he had no honorary titles and pensions to bestow on his friends—that he did not appear to save them from the tyranny of their enemies. When they found that an humble, holy life—the glory of God, and deliverance from a self-righteous spirit, were objects of his mission, they cried, crucify him. Similar to this is sometimes the case of others. While they misunderstand the character and design of God, they feel friendly and think they love God. But when their mistaken ideas are removed, and the truth presented, and in a degree realized, they hate him. Paul was not sensible that he was opposed to God, while he had wrong ideas of God; but when God made himself known to him by the law, sin awoke and he saw it. The bloody enemy of Christ, who supposed himself a zealous worthy friend of God, found himself a bitter enemy; and felt a

degree of it remaining in his heart to his dying moment. The same reason may perhaps apply to you. It may be you have false notions of God, and so think you love him. Whereas should you be brought to see and realize his character, you would feel so much opposition, that you would find yourself a real enemy to God.

Thirdly.—It may be that you are so hard-hearted that although you get some just speculations of God, you feel quite indifferent about him. Some men contemplate on God with as much indifference, as a Philosopher does on his supposed inhabitants of the Moon. They feel as little about him, as we do about some great personage that lived in ancient days. They care as little about heaven, as we do about elegant Cities in China. All their thoughts about God, are dry speculations. Their hearts are as unmoved as stones. When this is the case, they will not feel enmity. If you belong to this class, it is no wonder, that you feel no opposition to God.

Fourthly.—INFIDELITY of heart may be another reason, that you do not see your enmity. There is much infidelity in the depraved heart of man. When the heart loves an idol, or a false character, or has no sense of the moral beauty of God, it is an heart of infidelity. “*The fool hath said in his heart there is no God.*” While he feels thus, no sensible opposition rises against God. Should your heart be brought to feel, you would be sensible of opposition.

Fifthly.—MEN try to keep their enmity out of their own sight. The thought of being an enemy to God appears so dreadful, that they do not love to see it.

SELF-RIGHTEOUS men build their hope of salvation on their goodness. A sight of their enmity kills their hope. Hence they choose to keep it out of sight; and think as well of themselves as they can.

AWAKENED sinners mean to prepare themselves to go to Christ, by making themselves better. A sight of their hearts shews them, that they are not growing better. This gives them distress. Therefore they try to smother and hide enmity from a painful eye.

SECURE sinners love their ease: They wish to be quiet: the idea that they are enemies disturbs their rest; and gives painful apprehensions of futurity. And therefore they wish to keep the enmity of the heart buried out of sight.

It is not the least evidence, that you are not an enemy, because you do not see it. No man loves to see his own depraved picture. It is disagreeable to see himself an enemy, exposed to the pains of hell. He wishes to hide it from himself and from God.

4. WE shall consider the design of sending Ambassadors.

THE design may be comprised in two things:—First, In teaching mankind the things of religion. They are to teach men the character and perfections of God. The existence of God lies at the foundation of religion. The religion of men will be according to their ideas of God. Just ideas of God will lead men to just conclusions in religion. Wrong ideas will lead to false conclusions of the nature of religion. It is needful that mankind should be

well informed in this leading idea. Ambassadors are sent for this purpose. They are to explain the character of God, as it is revealed in nature and redemption. And, they are to explain his law. By the law is the knowledge of sin. Without the law they can never understand their fallen sinful state. Therefore Ambassadors must teach it: They must enter into the spirit of the law; and shew what it requires and forbids; what the rewards and curses are.

AND, they are to exhibit the character of man. Men must be informed, that they are in a sinful ruined state; or they cannot repent; neither can they see their need of a Saviour. Ambassadors must shew them their sin. They must endeavour to strip sinners of their refuge of lies, and shew them their true character. In doing this, it is needful to explain the nature of sin; and how fixed sinners are in their own destruction. They must tell them plainly, that they are inimical to God, and exposed to the pains of hell.

AND, they must preach a crucified Redeemer. A crucified Saviour is the alone foundation of the hope of a guilty creature. Every other foundation of hope will leave a man in ruin. The Preacher must point men to Calvary—to a bleeding Saviour. He must display him in a just light. He must explain his exalted character—The nature of his mediation—The design he had—his moral character—The satisfaction he made by bearing the curse of the Law.

AND, the Preacher must explain the nature of repentance, and faith; and direct the wounded in spirit to the cross. He must explain the nature of reconciliation. He must get clear ideas himself, and preach them in the plain-

est light. General terms, without any precise meaning, will not give instruction. A declamatory discourse may please the vanity of an auditory, for a moment; but it will not inform the mind; nor sting the conscience of the sinner; nor edify the christian; nor entertain the sensible man. Secondly, When the Ambassador has informed the mind, he must exhort them to right exercises of heart. Having stated the character of God, and the nature of reconciliation, he must call on them to be reconciled to God. A rebellious world have no reason to hate God. His character is most amiable; and all his conduct most righteous.

THEY have no reason to hate his omniscience: God knows how to dispose of them in the great chain of his providence, to promote the best design.

THEY have no reason to hate his wisdom: He knows what is best to be done with them; and with the whole universe—And how to lay out the best plan of government; and how to execute it in the best way.

THEY have no reason to hate his eternal purposes: he knows how to contrive all things now; and he knew as well how to determine things from eternity. And it was as right to determine them from eternity, as it is at present. His eternal determinations are under the dictates of infinite wisdom and goodness. Who can wish that infinite wisdom and goodness should not dictate?

THEY have no reason to hate him, as an Almighty Being, for his power is only improved in executing the dictates of infinite wisdom and holiness.

THEY have no reason to hate his mercy. He "*will have mercy on whom he will have mercy, and compassion on whom he will have compassion.*" Men ought not to be uneasy with this; for he knows whom it is best to save, and whom it is best to leave to perish in his sins. He knows how to deal out mercy, to promote his glory, and the felicity of his friends. Therefore he ought not to be hated for his mercy.

THEY have no reason to hate his justice, in executing punishment. It is not to be expected that men will love pain as pain; but it is reasonable that they should love justice; for it is a glorious attribute of God. To hate justice, is to hate God.

THEY ought not to hate him as law-giver. The law is like himself, glorious in beauty. With delight therefore it ought to be admired and obeyed. Men ought to be so heartily reconciled to the law, as to say with pleasure, amen, when they hear it.

THEY have no reason to hate God, as absolute Governor. It is fit that he should be at the head, and determine every event, in all worlds, from the greatest to the least — Give life to man; appoint his circumstances; and fix his state for time and eternity. If God does not know how to determine all things, who does? Shall not infinite Wisdom dictate in his own world, in the disposal of his own property?

THEY ought not to hate him for his plan of salvation. It is an holy salvation: It answers the best ends: It glorifies God; It honours the law; It justly blames rebellion; It lays the sinner in the dust; and makes him feel his guilty state; and cry to sovereign grace for pardon.

THEY have no reason to hate him; because he requires an holy life. It is proper, that they should seek his glory, be humble and kind; and obey his precepts. They have not one reason in nature to be enemies. They ought to lay down their rebellious arms, and be friendly to their eternal Sovereign. They ought to change sides, and espouse the cause of the Lord. Their enmity ought to die immediately; and pure benevolence kindle and flame most affectionately. And Preachers ought to insist on this to the utmost. They should never give up one iota of this. The excuses of men, be they what they may, are of no weight. The very depravity of heart that is plead, as an excuse, is a reason for immediate reconciliation; for wickedness ought not to be indulged a moment. The plea of depravity should excite Ambassadors to urge reconciliation with the greatest earnestness. The substance of all their exhortations must tend to this great subject. All their arguments from reason and revelation must centre in this capital point, "*Be ye reconciled to God.*"

To the Pastor elect the subject may with propriety be applied.

DEAR Brother, be reconciled to God.

RECONCILIATION is to be your theme in preaching. An Ambassador, who exhorts others to be reconciled to God, ought himself to be reconciled.

YOU are sent by the Lord Jehovah to his rebellious creatures, to exhort them to lay aside their opposition. Your subject is of infinite moment. The welfare of souls, the dignity of the divine law, and the honour of the great God are concerned. You must stand between your fellow-

sinner, and the holy Majesty on high, and call on all men to love God with all the heart. In doing this, you must explain the nature of love, the true state of man, and the character of God, to whom they are to feel reconciled. This will lead you into the criminal depravity of man, and his woful state, and into the deep things of God. You are to collect motives to excite them to be reconciled from the benevolence of God—From the deformity of sin—From the perfection of the divine government—And from the obligations men are under to obey God. You are to shew them pale death, and point them to the coffin, and the cold grave, and bring the solemn day of judgment to view, to influence them to be friendly to the Most High. Your office is sacred and solemn. The subject of your study most sublime: More sublime than academic science and jurisprudence. Your own soul is deeply concerned in that reconciliation that you are to preach to others. How important then is it, that your own heart should be reconciled to God? Can you devote your days in calling on others to be reconciled, and indulge opposition in yourself? Dear Brother, it will be awful to go to hell with the word of reconciliation on your lips.

CHARITY founded on evidence, obtained by personal knowledge of your religious character, persuades me, that you are induced by love to undertake the office of an Ambassador of Christ. Yet there is danger of neglecting your duty. Reconciliation will be a defence against unfaithfulness. Therefore let it be the reigning principle of your heart.

It is the most amiable exercise that can exist in the mind of a fallen creature. It constitutes the beauty and

glory of the christian. It is the chief qualification of a spiritual Ambassador. It will lead him into the depravity of the human heart, and the glories of the infinite God. It will render your work easy—Console your mind in distress—Prepare your heart to receive the truth—Lead your steps in the path of christian meekness—Make you a faithful Servant of Jesus Christ, and assist you in forming clear sentiments of reconciliation. Under its friendly influence you will write, speak, and preach clearly. Your exhortations will flow from a warm experimental sense of eternal things. You will deliver your sermons, as one that believes the importance and necessity of reconciliation. Prompted by this best of principles, you will submit to God in every state of life; and when you shall be called from your service in the church militant, you will receive a seat and a crown among the reconciled people of God in the mansions of eternal felicity.

WHILE we were attending to the address, made to our young fellow Servant, we felt the propriety of applying the subject of reconciliation to ourselves, the ministers of Christ.

MY Fathers and Brethren, we are on a level with our fellow worms. We hold a rank among the rebels of God. We experimentally believe the opposition of the human heart. We see it, and mourn under it. We are miserable sinners by nature. A degree of enmity lurks in the heart of the best. Paul was not wholly freed from it, till he was called away by death. This base principle makes us too lifeless in the execution of our office. Warm friendship would make us zealous. It would influence us to deliver plain truths with a solemnity. The greatest spring

to faithfulness is reconciliation. Let it kindle, and flame, and press us on to duty. Remember that God is worthy of a reconciled heart—that his cause is glorious and worthy of pursuit.

EVERY consideration invites to arise, and call, "*Be ye reconciled to God.*" Inattention is prevalent. Iniquity abounds. Infidelity scoffs, and with a brazen front bids defiance. God is every where spoken against. Our day for labour will soon end. See yonder, declining under infirmities, our worthy and aged Father, who hath worn out a life in this place, in calling on this people to be reconciled to God. By him we are admonished. We go from the pulpit to a dying bed—From a dying bed to the grave, and to the judgment seat. Let us be reconciled to God. Let us harmoniously unite in affection to him. Let us unite to each other in that love, that "*Many waters cannot quench.*" And with one voice cry to our perishing fellow-sinners, "*Be ye reconciled to God.*"

IN this language we will now address our subject to the church and congregation in this place.

MEN, Brethren and Fathers, by your desire we are here. You have harmoniously called a man to settle, as colleague with your worthy Pastor, whose infirmities require assistance. The young man is to devote his days in calling upon you to be reconciled.

IF he must call; you ought to comply. Attend to his instruction and be friendly to God. Make your peace with the Almighty, and rebel no more. The ministry of reconciliation is an infinite blessing. You are favoured above most societies that settle ministers. Without noise

and contention — Without a long trial of candidates, you are come to the happy hour of ordination. But if you should not be reconciled to God, all the great blessings of the ministry of reconciliation will prove a curse. It will be dreadful to go from the voice of reconciliation to endless despair. By the word of reconciliation — By all its attendant blessings — By the glory it gives to God — By the advantage it gives to Zion — By the good it brings to individuals, to your families, town and church, we entreat you to be reconciled to God. It will make you happy in life. It will make you happy in a dying moment. Happiness will attend you forever in the world of eternal joy.

To this great assembly, convened from different places, we close with a few words.

You live in a land where Christ hath Ambassadors. The word of reconciliation is sent to you. You are called upon to be friendly to God. You ought not to delay this great duty one moment. God is as worthy of your love now, as he will be in future. We entreat you to be friendly to him. By the sorrows of our Saviour in the garden — By his agonies on the cross — By his blood that was spilt to sprinkle the soul — By his solemn threatenings — And by his kind invitations, “*We pray you — be ye reconciled to God.*” You must agonize in death. You must enter the eternal world, and appear before the omnipotent Majesty. You will be called to the bar of Christ in the day of judgment. You will see the world burning below, and the Lord Jesus punishing his enemies. In these critical seasons it will be important to be found among the friends of God.

ON the Judgment of the Great Day.

A SERMON by EPHRAIM JUDSON, A. M.

JUDE, verse 6.

UNTO the judgment of the great day.

THIS text calls the attention, to the day, on which, the Judge of the world hath appointed a tribunal for the trial of mankind. In treating upon it, I shall offer some considerations to show, that God will judge mankind—that when he judges them, he will gather them together—and that the day, on which he will judge them, will be a great day.

I. SOME considerations are to be offered to show, that God will judge mankind. And,

1. PEOPLE, who have had the knowledge of the Holy Scriptures, have universally, except a very few, believed, that they contain the doctrine, that God will judge the world. It was a prevalent belief among the Israelites, who had the writings of Moses and the prophets. It has been the general opinion of all classes of people in the christian world, ever since the gospel was published. The sober, honest class of people have believed it. The wick-

ed, though they perceive that it is pointed against themselves, feel as if it were a scriptural truth. Even infidels allow, that it is taught in the Bible. The abandoned, in a dying moment, tremble at the prospect of appearing before their judge. That class of men, of whom there has ever been a goodly number in the christian world, who have been more wise, learned and civilized—more free from enthusiasm and superstition, than infidels and the most learned pagans, have entertained an unshaken belief, that they must appear at the tribunal of God. Wherever the Bible has been received among the nations, people have learnt that God is a judge, and that they are accountable to him.

THIS general belief, that God will judge the world, is contrary to every natural bias of fallen creatures. The human heart spurns at the idea. It abhors the heaven, which the Judge will give the righteous. With pain it reflects on the punishment, that he will inflict on the wicked. It is deeply wounded, when it considers itself in the hands of an almighty sovereign, who will come arrayed in all the majesty of a judge to try mankind, and doom impenitent sinners to everlasting woe.

SENTIMENTS, thus abhorrent to the feelings of the wicked heart, are seldom, perhaps never, invented and propagated by mankind. When depraved minds invent false principles, and explain scripture in a wrong sense, with a view to support their principles, they invent such, and give such explanations, as are agreeable to the evil heart.

HENCE, it is highly probable, that the doctrine of a day of judgment is not an invention of men. They would not have invented a sentiment so disagreeable to the vile heart. However, if a few enthusiasts or designing men, had in-

vented it, and endeavoured to impose it on the world, the feelings of mankind would have prevented its gaining general credit. It seems incredible, that human invention should give rise, support and prevalency, in all ages, among all people who have the Bible, to a sentiment, so utterly averse to the depraved heart; provided it is not contained in scripture.

2. WE are accountable to ourselves and to others.

WE erect a kind of tribunal in our own breasts, before which we summon our actions; and justify and condemn ourselves, according as our actions appear to us right or wrong. Self-justification and self-condemnation give us mental pleasure and pain. In this sense we act as judges of ourselves—we try, and reward ourselves with pleasure, and punish ourselves with pain. Whether our principles be just or most vile, we do this.

WE likewise feel accountable to others. Their eyes are upon us; they inspect our conduct; and judge of the merit and demerit of our actions. And, if our actions appear to be good, we have their approbation and esteem: but if our actions appear base, they despise us. Their esteem gives us a degree of pleasure. Their abhorrence gives us a degree of pain. In this sense we stand at the bar of our fellow men who try, reward and punish us. Every man stands before the public, and is treated, in a measure, according to his character. Besides, tribunals are appointed in all human governments, to which the subjects are accountable, and before which they are tried, acquitted or condemned.

AND shall we object against being accountable to God; and of being judged by him? Are we not his creatures? Are we not dependent on him? Has he not a right to

inspect the work of his own hands, and call his rational beings to an account? Can we object to this, since we do the same ourselves? If it be proper for us, it is proper for God to inspect characters, try and judge them. If so, we may expect that he will; for he will conduct with propriety.

3. GOD displays his character as judge, in this world, which is an argument, that he will act as a judge, in the world to come. He judged all the children of men in the days of Noah. He is represented as casting his eye upon the earth to examine the moral state of the sons of men. *God looked upon the earth and behold it was corrupt, for all flesh hath corrupted his way upon the earth.** But concerning Noah God said: *For thee have I seen righteous before me in this generation.†* Having examined their conduct, he passed sentence in the following words: *I will destroy man, whom I have created, from the face of the earth.‡* But with thee, that is with Noah, *will I establish my covenant and thou shalt come into the ark.§* In a proper time, he executed the sentence. He commanded, and the rain fell from above, the seas forsook their beds, and took their station on the land, carrying ruin and death in every place. In the ark, God carried Noah in safety through the horrid tempest, on the top of the foaming waters.

GOD acted as a judge towards the cities of Sodom. He is represented as coming down from heaven to examine the Sodomites. *I will go down now and see, whether they have done altogether according to the cry of it which is come unto me; if not, I will know.||* Having examined

* Gen. vi. 12.

§ Gen. vi. 18.

† Gen. vii. 1.

|| Gen. xviii. 21.

‡ Gen. vi. 7.

their characters, and found them guilty, the sentence of destruction followed, which was executed; at the rising of the morning sun, while all felt secure, a tremendous storm of fire and brimstone *fell from the Lord out of heaven*, which consumed the people, and burnt up their cities.

God acted as a judge towards Egypt, towards the Israelites in the wilderness, and the inhabitants of Canaan. He passed a sentence of destruction against Pharaoh and his armies, against the rebellious Israelites in the wilderness, against the idolatrous nations of Canaan; because they were sinners. And he executed the sentence. He reached forth his arm, and smote all those wicked people with ruin and death. Among those vile rebels, were some, who feared God; as Moses, Caleb, Joshua, Rahab and others. His sentence, concerning those good people, was, that he would save them. And he put his decree in execution, by making them the subjects of his favor.

He acted as a judge towards the Jews. Because they killed wise men and prophets, and put his son to death, he fated them to more dreadful evils, than ever befel any nation. But because Christ's disciples were not partakers in the vile deeds of their countrymen, a token was given, by which they might know, when the ruin of Jerusalem would be near, that they might escape the approaching calamity. The sentence, that God passed, was executed. He raised up the Roman enemy, and sent them against the Jews, who destroyed their cities, slew multitudes of people, carried the rest into captivity. The christians saw the devouring enemy approaching with the ensign of an eagle, viewed it as the token, which Christ had given; accordingly fled from Jerusalem to Pella, and escaped the calamities of the city.

THIS conduct of the Most High is similar to that, which he will display in the day of Judgment. He will then act, as a judge. He will examine characters. He will pass sentence. And he will execute it. Which will be doing, just as he does in this world. We cannot, therefore, object to his judging us in a future state, without virtually objecting to what he does in the present state.

SOME say, it is inconsistent with the justice and goodness of God to treat his creatures, as is represented that he will, in judging them in a future state. Therefore, they believe, that he never will. But they may as well say, that it is inconsistent with his justice and goodness to treat his creatures, as he does in this world. They may with the same reason say, that a just and good Being would not deluge a world, and save Noah; commit the Sodomites to the fire, and rescue Lot; fate Jerusalem to the sword, faction, famine, and fire, and deliver the disciples of Christ; and on the same principle infer, that those, and a multitude of other well authenticated events of the same complexion, never did take place. But it is evident from scripture, that they did. Hence, we cannot object to a day of judgment on account of the manner in which God will treat us, at that time.

BUT his judging us in this world does something more, than obviate the above objection. It proves that God will judge us in the world to come.

ACTING as a judge shows, that the character of a judge belongs to him. To complete the character, and make it appear just, he must finally treat every one, as he deserves. This he doth not do in this life. So far as he judges, he judges righteously. But he doth not finish the work. He gives to his people but a small part of the reward of

grace. He punishes sinners here infinitely less, than they deserve. An exact distribution of rewards and punishments is not observed, in the administration of his government, among men here below. Sinners are not treated alike. Some, of most vile characters, are punished less, than some, who are less vile. A tyrant lives in ease and pleasure; millions suffer extreme distress from his cruel sword, and wide ravages. An hard master enjoys health, and lives luxuriously on the effects of the labor of wretched slaves; the servant, a better man than his master, is in want of all things, and finally dies under the whip. Some good men have an harder lot, than some wicked men. A persecuting monster of cruelty, who feasts a malicious eye on the tortures of the persecuted, enjoys himself in a palace: the humble benevolent christian perishes in a filthy dungeon, or on the rack, or at the stake. *A Dives was clothed in purple and fine linen, and fared sumptuously every day:** A Lazarus, covered with sores, lay at his gate, on the damp earth, cold and hungry, unpitied, unless by dogs. No doctrine is more apparently true, than that, which announces, that there is not an equal distribution of rewards and punishments in this life. Our Lord gave his testimony to the truth of it, in that part of his parable concerning Dives and Lazarus, which represents Abraham, as saying to the rich man in Hell, *thou in thy life time receivedst thy good things, and Lazarus likewise evil things.†* Hence it may be inferred, that he will act, as man's judge in a future state, and give every one a due reward, that he may be, and appear, a righteous judge.

* Luke xvi. 19.

† Luke xvi. 25.

FROM the judicial acts of God, the Holy Spirit argues the certainty of a day of judgment. Let us recite two passages, which contain this mode of arguing. One is in an epistle of Peter's. It is expressed thus: *For if God spared not the angels, that sinned but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. And spared not the old world, but saved Noah the eighth person—and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an example unto those that after should live ungodly. And delivered just Lot—The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished.** The other passage is in Jude. And is as follows. *I will therefore put you in remembrance though ye once knew this, how that the Lord, having saved the people out of the Land of Egypt, afterward destroyed them that believed not. And the angels which kept not their first estate, but left their own habitation he hath reserved in everlasting chains under darkness unto the judgment of the great day. Even as Sodom and Gomorrah, and the cities about them in like manner giving themselves over to fornication, and going after strange flesh are set forth for an example, suffering the vengeance of eternal fire.†* The obvious sense of these passages is this. Since God did doom the sinning angels to a state of despair, and holds them in his power with a determination to judge them in the great day; and poured out his judgments on the old world, Sodom, and the unbelieving Israelites; and saved Noah and Lot from the evils, that fell on those sinners; he will judge all in the great day, and execute his

* 2 Peter ii. 4, 5, 6, 7, 9.

† Jude, verses 5, 6, 7.

vengeance on the ungodly, and save the righteous. By these instances God hath told us, that a day is appointed for our trial, and what the event will be.

4. GOD hath given laws to mankind. This is not disputed. All agree that he hath not left his rational creatures to live as they list without regard to right or wrong. Should one plead that God hath given us license to blaspheme his holy name, and liberty to injure and abuse one another, people would think he ought to be confined in a mad house. The laws of God contain the following things.

FIRST, They point out man's duty, and require him to do it. If we exclude the idea of duty, we exclude the idea of law. For that cannot be law, which does not require any thing of us.

SECONDLY, The laws of God are sanctioned with promises of blessings to those, who obey them, and with threatenings of evil to those, who disobey. For instance, the law of faith promises eternal life to believers, and threatens the unbeliever with everlasting punishment. If no promises and threatenings were annexed to the laws of God, there would be no motive to obey them. Consequently, there would be no force in his laws. It would answer no good end to issue precepts unattended with motives. There are no motives, but what are contained in the promises and threats. They hold up evil and good as excitements to fear and hope, to induce us to avoid sin and serve God. They show the tendency, that holiness and sin have to promote public happiness and misery, to excite action upon the principle of benevolence. Promises and threats exhibit the true and glorious character of the Most High, whose character is a proper motive, or object of friendly affection to him. These are motives contained

in the sanctions of the laws of God. Besides these, there is not a motive. Without these, there would be no motive to excite obedience. Therefore, they are necessary, and what in our ideas are involved in divine laws.

THIRDLY, The promises and threatenings will take place. In this view they have influence. For it is the expectation, that the threats will be realized, which makes them a terror to evil doers. It is the prospect, that promised blessing will be granted, which excites hope, and puts us in pursuit of future promised good. It is the prospect, that God will bless his people, and punish his enemies, that his truth, grace and justice appear, which are objects, that excite proper sensations of heart towards him. Were the promises and threatenings never to take place, all the motives, which they contain would be a nullity. Instead of exciting reverence for the laws, they would excite contempt. Hence it appears necessary, that his laws should be executed. Every good thing promised to the believer must be granted, according to the genuine import of the promises. And all the terrible things denounced against the wicked must be inflicted, according to the spirit, and true sense of the threatenings.

BUT in this life, the promises and threats are not fulfilled. He does not give his people all the blessings promised. Infinitely the greatest are yet to be granted. Neither does he inflict all the evil threatened. The infinite evil of sin, and inequality of inflicted punishments in this life, are indubitable evidences, that threatenings are not completely executed here. Therefore, mankind must be judged hereafter in a future state, that the promises and threatening may take place.

5. IN plain and positive language the scriptures teach us, that God will judge mankind; and that a day is appointed for that purpose.

FOR *the works of man shall he render unto him, and cause every man to find according to his ways.* Rejoice, O young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thine heart, and in the sight of thine eyes: but know thou, that for all these things God will bring thee into judgment.† God shall bring every work into judgment with every secret thing, whether it be good, or whether it be evil.‡ For thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings.§ For we shall all stand before the judgment seat of Christ.|| In the day when he shall judge the secrets of men.¶ Because he hath appointed a day in the which, he will judge the world in righteousness.***

CHRIST frequently spake of the day of judgment. And whenever he did, he considered it as an event, that would infallibly take place. The instances are too many to be mentioned now. Let one suffice.

ON a certain time, when circumstances gave him a favorable opportunity, he introduced it, by delivering a parable. The substance may be expressed in the following words. A man, being about to go a long journey, called his servants together, and delivered to each one a sum of money, and ordered them to improve it well, that he might reap profit from it on his return. He went his journey, and after long absence returned, and reckoned with the servants. He found, that two of them had been faithful.

* Job xxxiv. 11.

§ Jer. xxxii. 19.

** Acts xvii. 31.

† Ecc. xi. 9.

|| Rom. xiv. 10.

‡ Ecc. xii. 14.

¶ Rom. ii. 16.

Those he received into his favor. He found, that one had been unfaithful. Him he cast off, and gave him up to the tormenters.

BY the parable he signified, that he was about to go away; but would return after a long time. "I shall leave the world soon, and go to my Father, and dwell with him a long time; then I will come to the earth again, and reckon with mankind to see what improvement, they have made of the privileges and abilities, which I have given them. Those who are faithful, I will admit to my favor; but those, who are not, shall be cast off, and given up to suffer extreme sorrow and pain."

WHEN he had thus introduced the subject, he proceeded to a particular information of what he would do, when he, the son of man, should come. *When the son of man shall come—then shall he sit upon the throne of his glory: And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on his left. Then shall the king say unto them on his right hand, come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Then shall he say also unto them on the left hand, depart from me, ye cursed into everlasting fire prepared for the devil and his angels.** If language can communicate sentiments, the certainty of a day of judgment is expressed by Christ in these words.

II. ON that day, all mankind will be collected together.

WHEN Saint John had the day of judgment represented to him in a vision, he *saw the dead small and great stand before God.†* Saint Paul testified, that, *we shall all*

* Mat. xxv. 31, 32, 33, 34, 41.

† Rev. xx. 12.

stand before the judgment seat of Christ. Our Lord, you recollect, said, that *before him* all nations should be *gathered*. Several things may be offered to show why, they will be summoned to appear together before Christ's tribunal.

1. IN instances of judging people in this life, God has made his judicial proceedings public. That which respected Adam, has been known in every age, since it took place. Those relative to Egypt, Assyria, the Jews, and a multitude of others, too well known to need a recital, were public at the times, in which they took place, and ever since; and will be to all in future time, who will be acquainted with the Bible. Hence it is rational to conclude, that in judging the world, he will do it in such a manner, as that his proceedings, in that great affair, will be publicly known. Instances of judging people, and nations here, though in themselves vastly important, and answering many wise ends; yet compared with judging the world, and ends to be answered by it, become cyphers. Are these comparatively inconsiderable judicial acts exhibited to public view; we may conclude, that God will act in the most public manner in an affair of such infinite magnitude, as that of completing his judicial proceedings, by judging a whole world. And we may add, angels and devils. For they will be judged at that time. The inference from his judging in that public manner, which we have reason to think that he will, is, that all will be called together to give an opportunity to make his proceedings known.

2. By making his judicial acts public, he glorifies himself. *I will get me honor upon Pharaoh, upon all his*

host, upon his chariots and horsemen. For this same purpose have I raised thee up that I might shew my power in thee, and that my name might be declared throughout all the earth.†* The song, that Israel sang at the overthrow of that haughty monarch, hath for its leading idea the glory which God displayed in the terrible judgments, which were inflicted on him. When God judged Israel in the wilderness, and doomed them to death and ruin, he testified, that, by that act, he would give a most illustrious display of himself. *As truly as I live, all the earth shall be filled with the glory of the Lord.‡* When he shall judge all mankind, which will be a work, that will infinitely transcend all his past works of this nature, it may be expected, that he will make most illustrious displays of himself. But we have more evidence of this, than what rises from inference. The doxology, that will be sung, in the day, when God shall pass sentence upon all, is expressive of the great glory, that he will get by it. "Alleluia: salvation, and glory, and honor, and power unto the Lord our God. For true and righteous are his judgments, and again they said, Alleluia." "And her smoke rose up for ever and ever." To see the display that God will make of himself, there is the utmost propriety of his assembling all mankind before his tribunal. For how will his glory appear, unless mankind be called together to see it.

By being present, they will have an opportunity of seeing the difficulties and objections removed, which they have against the manner of his government of the world. Now they blame God. They think, he might have made a better world, and wonder why he did not. They think things might have been adjusted more wisely. They think

* Exod. xiv. 17.

† Rom. ix. 17.

‡ Num. xiv. 21

it is unjust, that poor mortals should suffer a burden of afflictions in life, then die and go to hell. They think, it is hard, that some should be left to perish, while others are saved. They cannot see, why God should blame them for not loving him with all the heart, when they think they are unable to do it. *I knew thee that thou art an hard man, reaping where thou hast not sown, and gathering where thou hast not strawed,** — is language expressive of the feelings of the sinful heart towards God. And good people have sometimes a degree of the same wicked sensations. In the day of judgment God will show that he acted wisely, in governing the world as he did, which will give full satisfaction to holy beings, and excite the highest exercises of joy, and stop the mouths of sinners. By being present they will be under advantage of seeing a glorious display of divine grace and justice. The holy sovereign of the world saves believers and punishes the wicked. Against this conduct many bitter complaints are made. The human heart rises against it. God will look into this matter, in the solemn day of trial, and show on which side the blame lies. *He will bring to light the hidden things of darkness, and make manifest the counsels of the heart.†* *Every idle word that men shall speak, they shall give account thereof in the day of judgment.‡* He will expose the sins of every one to public view. How exceedingly vile will men appear. They will appear so hateful and ill-deserving, that the riches of God's grace in saving Christ's people, will be magnified beyond conception; and the punishment of impenitent sinners will appear so perfectly right, that they will be convicted of the impropriety and sin of all their hard speeches against God.

* Mat. xxv. 24.

† 1 Cor. iv. 5.

‡ Mat. xii. 36.

By being together in the presence of their Judge, they will have an opportunity of seeing in clear light, why God separates sinners and saints. They live together in this world. *Let both grow together until the harvest.** They have connections with one another here. Some of which are interesting, and some very dear. Such are those between the partners of each other's joys and sorrows in the conjugal state—between parents and children—between ministers and people, and between members in church fellowship. At death connections are dissolved between the righteous and the wicked. Until the day of judgment they will live apart. And so they will forever after that great day. Though apart, and in infinitely different states, they will be in sight of each other. Abraham could cast his eyes towards hell, and see the rich man in torment. That same rich man could lift up a painful eye, and see Abraham and Lazarus. The righteous *shall go forth, and look upon the carcasses of the men, that have transgressed against me. For their worm shall not die, neither shall their fire be quenched.†* To be thus separated requires a weighty reason. And to reconcile the righteous to it, and convict sinners of the propriety of it, and stop their cavilings against God, the reason must be seen. In the great day he will make the reason known. He tells us now, why he separates them. But then he will do it more clearly, by laying open the character of every one. When he does, the contrast of characters will appear so great, that all will see abundant reason for the wide separation.

THAT God may have an opportunity of exhibiting himself; and all mankind have opportunity of learning more fully, that he acts wisely in his government of the world;

* Mat. xiii. 30.

† Isai. lxvi. 24.

and that they may behold his grace and justice shine in his treatment of mankind, and see the reason of his separating his friends and enemies, are reasons, why all should be assembled at the august court of heaven; and reasons also, why such an event may be expected.

3. THEIR connections seem to require, that they should be together at the trial.

THERE are a multitude of things, which take place between the children of men in this life to be settled then; and many kindnesses expressed among saints toward one another to be rewarded, the nature of which, is such, as will require their attendance together.

THERE are many things between parties, which are never settled in this life, that will be settled in the day of judgment. We often hear it said concerning people at variance, who cannot, or will not settle their quarrels, "their affairs must be left to be settled in the day of judgment." If matters between parties are to be settled at that time, both parties must be present. And those parties may have difficulties with other parties to be settled. And those other parties with others. In this sense the connection may be general; and of consequence all must be present. But there are many affairs among mankind of extensive connection, which are to be settled then; such as those that are national. A tyrant may abuse millions of his subjects, and do infinite mischief to other nations. The cruel sword of Alexander brought millions to an untimely end, and entailed wretchedness to posterity. A king may be the wicked cause of rivers of blood among his subjects, and by influential connection be the unjust cause of the same horrid calamity among many nations. And those nations may be the instruments of spreading

the calamity to others. In this way, it may extend over all the nations of the earth. Further the present nations may be instrumental of carrying the calamities of war down to posterity. And posterity still further down. We can conceive, and doubtless it is true, that this kind of connection extends itself through the earth, and through all ages. If so all mankind must be together, in the day of judgment, when God will settle all national affairs, expose the tyrant, and vindicate the innocent.

GOOD people have their connections. They assist one another in the journey of life towards heaven. The benevolent man loves his christian brethren. He watches their conduct, prays for their spiritual good, and shows them kindness, by imparting to them such things as they need. For every thing that he does, for his brethren in the exercise of love, he will be rewarded. A cup of cold water, given to a disciple of Christ, will not be forgotten. A reward is in store for the christian who gives it. And no inconsiderable part of the reward, will be the joy, that their presence will give him in the day of Judgment. The Apostle Paul was instrumental of converting many, and of building them up in the faith, and order of the gospel. He is to be rewarded in the day of judgment for all his labor for their spiritual good. And his reward will be the joy, that it will give him to see them standing before the tribunal, as monuments of the victorious grace of God. *For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming.** If the reward of Paul is to consist in the joy that he will have in seeing his converts at the day of judgment, they must be present, or he will not have his reward.

* 1 Thess. ii. 19.

IF the converts of Paul must be present, Timothy must be there; for he was one of the converts of St. Paul. And the converts of Timothy must be there also, that Timothy may have his reward for his labors for their spiritual good. The converts of Timothy, some of whom, were probably instrumental of converting others, and they of others, all for the reason just given, must be there on the solemn day of rewards and punishments. The connection in this sense may, and probably does exist through the great body of the people of God, in all ages, which shows that all must be together, when God judges the world.

III. The day of judgment will be a great day.

A DAY may be called great on account of the great things, which are done upon it. The fourth of July is esteemed a great day; because on that day of the month, we declared ourselves free independent states. That was a great day, when God promised to give a Saviour to fallen man. That was a great day, when the rain began to fall, which destroyed the world. That also, on which fire fell from heaven, and consumed the people of Sodom. That was a great day, in which God gave the law from Sinai. That likewise on which the Saviour was born, and that on which he hung upon the cross. All these have been great days. But were not so great as that, in which God will judge mankind, except that, on which the Lord of life, cried out upon the cross, "*It is finished.*" Grand scenes, and infinitely interesting events will then take place. Such as will attract the attention of heaven, earth and hell. Some of which, I shall now mention with a view to show, that it will be a great day.

1. It will be a great day; because Christ will appear again to our world.

ALMOST eighteen hundred years ago he appeared among mankind, lived to the age of thirty and three years, and then suffered death on the cross, was buried, arose and ascended into heaven to tarry there until the end of the world. Then he will come again to our earth. That same Jesus, who lived a term of time in the land of Israel, and who was taken up into heaven, will open the heavens, descend, and come again to this world. He tarries to get things ready for his coming, as he did for his coming in the flesh. He then tarried to get things ready for his appearance. He now tarries to get things ready to come to judge the world. When all things were ready, he came down, and died to make atonement. When all things are ready, he will come down a second time, and then judge the world. He now upholds the world; he raises up nations and empires, and casts them down; he sends forth the heralds of his gospel to call in the elect from the four winds of heaven; he diffuses light round this blind world, and by his almighty power opens the eyes of his chosen to see it; he calls away generations and lays them in the dust, and brings forward others in their room; he shakes the heavens and the earth; that is, civil and ecclesiastical powers, to prepare things for his second appearance. And when all things are ready, he will appear.

2. It will be a great day; because the appearance of Christ will be most public.

WHEN he appeared in the flesh but a very few people, compared with the great body of mankind, saw him. He confined himself to the land of Palestine. And although he went into many places in that land, he did not go over the whole country. Multitudes of the people never saw him. None of the people of other nations ever saw him

except some, who either resided in the land of Israel, or occasionally came there, during his residence in the flesh. But when he shall appear in the day of judgment, he will be seen by all mankind. *Behold he cometh with clouds, and every eye shall see him.** All that will be alive on the earth at his appearance, will see him. The people of the present day, and all that have lived before, and that will live in future days, will behold him.

3. It will be a great day; because he will appear in his glory. When Christ spoke of his coming in the day of judgment, he said, *when the son of man shall come in his glory;†* plainly signifying that when he should appear to judge the world, he should appear in his glory.

By his glory, which he spake of, is meant, that bright appearance, which was often seen to attend him, and which was a token of his majesty and of his presence. When he spake to Moses from the bush in Horeb, he appeared in a light, that appeared like fire. When he conducted Israel from Egypt to Canaan, a bright cloud hung over them by day and by night. When the people set up the tabernacle in the wilderness, that brightness hovered over it, and part of it entered into the tabernacle, filling it with the appearance of light and fire, and collected into a small body in the most holy place, over the mercy seat and ark, under the wings of the cherubim. This bright appearance was called the glory of the Lord. It tarried in the most holy place, until the days of Eli, the High Priest and then, because of the wickedness of Israel, it forsook the tabernacle and appeared no more till the days of King Solomon. When Solomon had completed the building of the temple, it returned and entered in at the door, and filled

* Rev. i. 7.

† Matt. xxv. 31.

the whole house ; and then collected in a small body, in the most Holy Place, in the manner it had done in the tabernacle. In the temple it tarried, till about the time of the great captivity of the people of the kingdom of Judah, among the Babylonians, and other nations subject to the Babylonish King ; and was seen no more, till the God of Israel appeared in the flesh to redeem a lost world.

THEN it appeared several times. Probably this glory was the star, which appeared to the wise men of the east, and conducted them to Judea to the place, where the Saviour was. This bright appearance, called a bright cloud, overshadowed Christ and the three disciples, who were with him in the mount. And when he ascended into heaven, he went up in a bright cloud. And when he appears in the day of judgment, he will be surrounded with the same appearance. Thus testified the angels, who appeared and spake to those, who stood gazing on Christ, as he was going from earth to heaven. *And while they looked steadfastly toward heaven, as he went up, behold, two men stood by them in white apparel ; which also said, ye men of Galilee, why stand ye gazing up into heaven ? This same Jesus which is taken up from you into heaven, shall so come, in like manner, as ye have seen him go into heaven.** “ He is gone up from you to take his residence in the mansions of glory ; but he will return again and visit your world. He went up in a bright cloud ; and when he comes again he will come in a bright cloud.” To this declaration of the angels, agree the words of John. *Behold he cometh with clouds.†* John doubtless alludes to the manner of his appearance in instances before, signifying that he would come in the same brightness, called the

* Acts i. 10, 11.

† Rev. i. 7.

glory of the Lord. That glory, in which he will appear, will be brighter than the meridian sun. It will illuminate the world. May it be not said the universe. What a magnificent appearance will the Lord Jesus make.

4. THE angels will come with him. Heaven will pour forth its legions of angels, who will attend on Christ, when he shall come to our world again.

ANGELS were made to attend on Christ. Two angels attended him, when he came to Abraham at Mamre. Jacob in a vision saw angels descending from heaven and ascending, while the angel of the covenant, who was Christ, was renewing the covenant with him, which the Lord had made before with Abraham. When Christ gave the Law to Moses on mount Sinai, he did it by the disposition of angels. An angel announced to the shepherds his birth. When he was tempted by Satan, angels descended and administered unto him. When he agonized in the garden, in the deepest sorrow, an angel was dispatched from heaven to strengthen him. An angel came down and rolled away the stone, that lay on the mouth of his sepulchre, that when he awoke into life he might have opportunity to come from his grave. Mary saw two angels in his grave, after he had risen, one sitting at the head, and the other at the place, where his head and feet had lain. When he ascended, two angels appeared at the same time to those who saw him go up into heaven. When he shall clothe himself in majesty, open the heavens, and come down again, all the holy angels will come with him. Legions of bright seraphs will attend him down the skies, and shout his praises in the most sublime songs. His appearance will be very different from that, which he made when he appeared to take away sin. A few men from the east

presented their gifts, and paid homage to him: when he shall appear again all men will bow to him, some willingly, others against their wills. Then a few poor people frequently attended him, and his very disciples were not men, who made a figure in life: when he shall come again, all the hosts of angels will be his attendants. Then a few poor mortals lisped his praise: when he comes the second time, millions of angels will sound his praises aloud.

5. THE day of judgment will be a great day; because Christ will come in the character of a judge. *Because he; that is, God, hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* And he commanded us to preach unto the people, and to testify that it is he: that is Christ, which was ordained of God to be the judge of quick and dead.†* Agreeable to these texts are his own words. *The Father judgeth no man; but hath committed all judgment unto the Son.‡* When the Son of Man shall come in his glory, and all the holy angels with him; then shall he sit upon the throne of his glory.§ To represent himself as sitting on a throne in the day of judgment, is representing himself as one that would act as king and judge. For a throne is a token of royalty and judgment.

WHEN he appeared in the flesh, he acted as a Saviour. He opened the way of life to mankind. He stated the terms of salvation, and invited sinners to return to the Lord in his name. He preached. He wept over sinners. He died on the cross to atone for their sins. After his resurrection, he sent his Heralds abroad among the nations

* Acts xvii. 31.

† Acts x. 42.

‡ John v. 22.

§ Mat. xxv. 31.

to inform people, that they were sinful, helpless and ruined, and going to endless destruction; and inform them, who he was, and invite them to believe in him, and live for ever. He holds out the golden sceptre, and invites us to arise, touch it and live. He will continue to offer salvation to mankind to the end of the world. Then he will cease to offer mercy to sinners; for then he will appear as a judge to call mankind to his tribunal, to examine, and pass sentence, according to each one's character. Now he offers pardon and life; he will then treat them as they treat his offer. Now he proposes eternal life, speaks with sinners by his word, and most kindly asks them to accept his glorious offer of mercy; then he will ask how they treated his offer. And all those, who, now in the day of grace, accept the proposal, he will sentence to eternal life, and those, who do not, he will cast into eternal misery. Thus his appearance will be for a very different purpose from what it was, when he came as Saviour.

6. It will be a great day, because Christ will judge all moral beings, of which we have any account.

HE will judge every one of mankind. Adam with his numerous offspring will be present. Not a man will escape trial. The most worthless and respectable, the sinner and the righteous, must appear before Christ.

HE will judge the fallen angels. When God created the angels, it is supposed by some Divines, that it was revealed in heaven, that one would be born of man, whom the angels would be commanded to worship; that many of the angels disdained the idea; that this pride in their hearts was their sin, and that which made them devils. Be this as it may. It is evident, that vast numbers of the angels turned rebels to God, and became devils. All

these evil beings will be judged in the great day. Not an individual will escape the penetrating eye of the judge. None can hide themselves in the dark regions. All must come forth and give their attendance at the tribunal of Christ. *And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day.* If God spared not the angels which sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment.†*

HE will judge the holy angels. They will all be present. He will lay open their amiable character to the assembled universe of intellectual beings; and will most publicly approve of them as his friends, and faithful servants.

THUS three worlds, heaven, earth and hell will be judged. This will be an event infinitely great. If one poor mortal is taken from a prison, and carried before a civil judicature, and tried for the life of his body, it engages the attention of many people, and renders the day of his trial memorable and great in his family and among his connections. But how much greater will that day be, when all mankind, and all good and bad spirits, shall appear before Christ, and be tried, and be sentenced some to eternal happiness, and others to eternal misery.

7. It will be a great day; because all the dead will be raised.

THAT the body must die, and be put into the ground, to be devoured by worms, is a most serious consideration. To day you live; to-morrow you die, next day you are carried away, and laid in the cold earth. The heart of the vain, and the heart of the infidel, may laugh at the

* Jude, verse 6.

† 2 Peter ii. 4.

idea; but both of them will feel distressed, beyond what human tongue can describe, when death comes to call them away.

BUT the time approaches when the dead will be raised. Elijah, a great Prophet in Israel, raised to life the son of the widow of Zarephath. Elisha, his successor, raised the son of the Shunammite. When Elisha was dead, and lay in his sepulchre, a dead corpse, which was let down into the same grave, revived, as soon as it touched the bones of Elisha. Those Prophets were a type of Christ. Their raising the dead, a type that Christ would raise the dead. At least, it shows that such an event is possible.

WE have passages of scripture, which expressly declare, that the dead shall be raised. *Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, and everlasting contempt.** These words were spoken by the prophet Daniel, and pretty fully declare, that men will awake from their slumber in the grave. "The moment, that I was writing this sentence, struck the clock nine, in a few moments more said I, I shall retire to rest on my pillow, but may awake and arise in the morning. After a few days, at most, I shall retire to the cold earth, where my dust will remain till the day of judgment. Then I shall awake and come forth; for Christ says;" *Verily verily I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live.†*

CHRIST delivered these words in the days of his incarnation. "The hour is coming, when those, who are dead and in the grave shall hear my voice and shall live. And now is, the hour now is; that is, in this time, while I am

* Dan. xii. 2.

† John v. 25.

among you the dead hear my voice and rise." He raised three in the time he was executing his commission as Saviour. Some were raised at his resurrection. At the end of the world he will raise every one. The venerable gray hair and blooming youth, the parent and child, will come forth out of the ground. That power, which quickened Lazarus, will be able to collect the dust of men, and call back their souls to take possession of their bodies. The multitudes of unhappy mortals, who have been buried in the seas, will be called into life. Vast plains, where dead bodies, slain in battle, have been left to putrify above ground, without the honor of a decent interment, will be covered with living men, whose dust now lies mingled with the common dust of the earth. Every plat of ground, devoted to receive the dead, will open its graves and send forth all that have been buried in them.

8. THE vast number of rational beings, that will be together, will make the day great.

Now angels live in heaven; devils in hell; mankind live in different ages of the world, and scattered all over the earth. Even people of the same family are separated; some in the grave; and some among the living. Then angels, men and devils will be collected before the judgment seat of Christ. What an amazing number will be together. Xerxes collected an army of five millions. But what was that number, compared with the present inhabitants of the earth? Still less, compared with all the generations before the flood; and from the flood to Christ; and from the days of Christ to this time; and from this time down to the end of the world. And less yet, if we add, as we must, the whole host of angels, and all the fallen spirits. Truly the collection of the inhabitants of

three worlds, of heaven, earth and hell, at the judgment seat of Christ, will make the day great.

9. It will be a great day; because every one will be attentive.

ANGELS are now attentive to things of eternity. Their attention is employed in pleasing thoughts on God, and the things of religion. Devils attend to the things of eternity. They live in eternity; and cannot help attending to everlasting things. The souls of all good people, that are dead, attend to nothing else, but the things of religion. Perhaps, some of our departed christian friends are this day delightfully conversing together on the temptations, trials and dangers, through which they passed on their journey to heaven. Departed souls of wicked people attend to eternal things. They have no pleasing amusements; no hours of merriment; no ambitious prospects; no hopes of deliverance. To them all is eternity. And they have nothing, to which they attend, but eternal things. A few, in this world, attend. They wake up out of the sleep of security, attend, inquire, and feel concerned. But the great body of people will not attend. They know that they must die, but it gives them no trouble. To die, and appear before God, and be given up to eternal happiness, or misery, are matters of so little importance in their view, that they do not give them a serious thought, or one painful reflection. They are so stupid, that the most alarming considerations will not excite their fear, or put them upon serious inquiry, "what they shall do?"

BUT in the day of judgment, all men will be roused into attention. There will not be a careless spectator among the whole. The call to come forward to the tribunal will excite the attention of every one. Who, when he

sees the judge on his throne, surrounded with his refulgent glory, can feel indifferent and unconcerned? Who, when he sees worlds in flames, and all moral beings waiting the final decision of the judge, can be inattentive? When a town or society of people are awakened, and are under conviction of sin, it excites their attention to eternal things. They hear with solicitude; they converse, and are inquisitive. Such a day becomes memorable, and is esteemed a great day. But what is this compared to the day in which all intellectual existences will be awake to matters of the first magnitude. To see a few people awakened is really a great affair; but to see worlds awakened, is infinitely greater.

10. It will be a great day on account of the joys and sorrows that will fill all hearts, at that time. Those that will weep, will weep most bitterly. And those that will rejoice, will rejoice with joy unspeakable and full of glory.

THE day will present the most brilliant scenes to all good beings. They will see the divine perfections shine most conspicuously, which will excite, in their joyful breasts, the highest happiness. Divine justice and sovereignty, mercy and wisdom, which they will clearly see, will charm their souls, and fill them with the purest pleasure. They will see the wisdom of many providences, which now appear dark and mysterious. They will understand the end, God has in view, in governing the world as he does. This will give them admiration and delight. Even God, himself, will take infinite delight in showing his true character in a clear light; and he will take infinite pleasure in seeing the displays of himself; and he will take pleasure in that pleasure which good beings will take in beholding him. Thus there will be happiness in the breasts of all good beings.

WICKED beings will be filled with the deepest distress. A view of God gives pain to a sinner. In the day of judgment, sinners will have clear views of God, which will put them to the most distressing pain. The day will be a day of lamentation and woe. When sinners will be called forward for trial, they will not expect to be acquitted. As soon as their souls depart from this world, they know that they must be eternally miserable. And this idea will abide by them forever. When they go forward to the judgment seat for trial, they will know that the judge will not acquit them; but expose all their sins to the assembled universe of intellectual beings; that their badness may appear to all; that the sentence, which dooms to everlasting misery, may appear just. What horror will this give them! What shame and remorse will they feel! when reflecting that they are going before a judge, who will show what hateful, ill-deserving creatures they are, and that he will be just in punishing them forever.

11. It will be a great day; because of the conviction that will take place in the minds of sinners.

ONE great end of the day of judgment is to convict the wicked of their sins. *Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him.**

SINNERS do many things now, which they think are right, who will be convinced, in the day of judgment, that they are wrong. Now sinners think it no sin to give themselves up to pleasure: then they will be convinced,

* Jude, verses 14, 15.

that instead of pursuing their pleasures, they ought to have spent the time in prayer, reading and meditation. Now they think it is no sin to take advantage of others, and get good bargains for themselves, and cheat if they have an opportunity; and some carry it so far as to say, it is no hurt to lie, if they can get something by it: then they will be convinced that such conduct is sinful, and that they ought to have regarded the good of others, as they did their own good. Now they think it well enough to recreate themselves upon the sabbath, and neglect the worship and ordinances of God: then they will be convinced of the sin of this conduct. Of the sin of these, and of all their other ungodly deeds, they will be convinced.

AND they will be convicted of the sin of all their hard speeches against God. Sinners say a great deal against God. Volumes are written to find fault with his sacred truths. Some pulpits sound loud with such things as, at least, imply complaints against the Most High. Sinners complain of the peculiar, distinguishing doctrines of the gospel. In the day of judgment they will be convinced that it is wicked to talk about God as they do. Now they say "God is an hard master:" then they will be convinced, that it is a sin to talk in this manner. Now they say, "that if he acts as a sovereign he is unjust:" then they will be convinced, that it is sinful to talk thus. Now they say, "it is unjust to be called upon to love God with all the heart, to repent of sin, and believe in the Lord Jesus, when," as they say, "they cannot:" then sinners will be led to see, that it was nothing but an evil heart, which kept them from loving, repenting and believing; and that to excuse themselves on account of a wicked heart is real-

ly criminal. Now they find fault with the way of life by Christ. "Must we," say they, "renounce our righteousness, heartily confess that we deserve to be cast into hell, and look to Jesus for salvation, and believe in him on pain of eternal ruin. This is hard. This is cruel." In the day of Judgment, they will be convicted of the sin of talking in this manner. Now sinners ridicule religion, call sober, conscientious people whimsical. And the man, who abides by the doctrines, which he professes, and pleads for the cause of religion, they call superstitious. Of the sin of all these hard speeches, which are in effect against God, they will be convinced in the day, when they appear before God. For Christ is *to convince all that are ungodly of all their hard speeches, which ungodly sinners have spoken against him*. It will be really a great event to convince a world of sinful men, of all their vile deeds, and of all the hard things, which they say of God.

12. It will be a great day; because there will be an end to the means of grace, an end to the world, and all things in it.

No more warnings will be given to sinners. Every saint will then go home to rest from trials and afflictions. Sabbaths will be swallowed up in one eternal sabbath in heaven. The heralds of the Lord Jesus will go forth no more to preach the terrors of the Law, and administer the balm of the gospel. No more opportunities for prayer will be granted to poor sinners; neither will the saints lift up one cry to the God of mercies in their behalf. The great work of redemption, as it relates to what is done in this world will be finished.

CHRIST will then have no further use for this earth, and worlds subservient to it. He will, therefore, destroy it

and them. He will put in his sickle, reap the harvest, and give up the field to fire. *The heavens and the earth which are now, by the same word are kept in store, reserved unto fire, against the day of judgment, and perdition of ungodly men.** *The heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burned up.†* Fields and vineyards will be destroyed, and cultivated no more. The sun will forget to rise and set. The moon will not know her place. The horrors of war, and the songs of the gay will totally cease. Like noble structures and lofty piles tumbling down in a city consuming in flames of fire, material worlds will tumble from their magnificence, and perish in one general conflagration. How tremendous the scene! How great the day!

13. OTHER things, which will make the day of judgment great, will be the separation that the judge will make between the righteous and the wicked, and the sentence that he will pass.

He shall separate them one from another as a shepherd divideth his sheep from the goats: and he shall set the sheep on his right hand, but the goats on the left.‡ In ancient days when people were tried by civil courts, the innocent were ordered by the judge to go over on the right hand; the guilty on the left. In allusion to this practice, our Saviour speaks of placing the righteous on the right hand, the wicked on the left.

HE will separate families. He will set the pious parent on the right, and his wicked children on the left. The pious brother and sister on the right hand, the wicked pa-

* 2 Pet. iii. 7

† 2 Pet. iii. 10.

‡ Matt. xxv. 32, 33.

rent, brethren and sisters on the left. On the right hand will stand Enoch, Moses and all the saints, who lived before Christ. Also all, who belong to the society of believers in the days of the gospel. Our christian friends, who belonged to this town, who are departed, you will see on the right hand of the judge. On the left you see Judas, who sold his Lord for thirty pieces of silver. Judas, wouldst thou not give more than that goodly price to be delivered from thy Judge! There stands Pilate with pale face, and trembling limbs, who passed sentence, that Christ should be crucified. Wouldst thou not give worlds and all the equipage that once adorned thy court to be saved from the sentence, that Jesus is about to pass on thee. And what great multitude is that, which we behold? It is that which is composed of Jews, who insulted Christ on the cross, and all unbelievers, waiting to hear the dreadful sentence from him, whom in this life they despised.

WHEN the trial is finished, and the separation made, the judge will pass sentence. *Come, ye blessed of my Father inherit the kingdom prepared for you from the foundation of the world.** Songs of praise will burst from the vast host of the righteous, expressive of their joyful feelings, and of their admiration of the grace of God in their salvation. All become silent, the whole multitude of good and evil beings solemn and attentive. The judge with a voice, that will be heard through the vast host, passes sentence against the wicked. *Depart from me, ye cursed into everlasting fire prepared for the devil and his angels.†* They sink under the sentence down to eternal woe. The righteous ascend in triumph to eternal joys.

* Mat. xxv. 34.

† Mat. xxv. 41.

LET us now close this interesting and solemn subject with a very brief application.

I. CHRIST hath a great character.

WE often judge of characters by what they do. In this way, we may judge of the character of Christ. Will he raise the dead, and judge every moral being in heaven, earth and hell, he will do a great work, that infinitely transcends the ability of any finite being. Can any being, that is not infinitely powerful, wise and just, do such a great work? The work is so great, that it gives the most exalted thoughts of him, and compels us into a belief, that he is God.

II. ARE we to be judged for what we do in this life, and to be treated according to the character, which we form here, the time of life is important.

WE live but a short time. The oldest person can say, that his days are few. But a few live to old age. Some die in youth. Others are cut off in the midst of their days. In this short life, every one of us are forming characters, in which we shall appear in the great day of trial. How important then is the time of life.

III. ARE we to appear before Christ to be judged, it highly concerns us to secure an interest in his favor.

HIS smiles will be life. His frowns will be death. Who, in his senses, wishes to spend his short life in sin, provoke Christ, and receive the sentence: *Depart ye cursed.*

IV. WE have a most interesting scene before us.

A SICK bed is interesting. Death is interesting. But the day of judgment is more interesting; for each one of us must be present, and have a part in the transactions of the day. We now realize life. We shall realize death.

We shall realize the solemn things of the day of judgment. It is certain that the offers of mercy are made to us. But not more certain, than that we shall be judged. The day being distant does not lessen its interesting nature. When the time comes, it will be as important to us, as if it should begin to day. It was as interesting to Pilate, who lived seventeen hundred years ago, as it is to a man, who lives in this age. You will, dear friends, feel the truth of this observation, when you meet Christ in judgment. Delays, objections and unbelief will not save you from the trial. Rocks and mountains cannot cover you from the knowledge of the judge. Be you, where you may, his summons will arrest, and carry you to the tribunal. AMEN.

APPENDIX TO CHAPTER THIRD.

NOTE A. Page 38.

It does not comport with the plan of this work to enter minutely into a history of the unhappy differences, which sprung up in town a little before the beginning of the present century. A few facts only, contained in the authentic Records of the times, will be given.

“Nov. 12, 1790. At a meeting of the church, convened at Dea. Robert Crossman’s, the following questions were submitted to the church, and votes passed :

1st. Whether the church are satisfied with the doctrines, preaching, and christian conduct of the Rev. Ephraim Judson, the Pastor? Voted in the affirmative.

2d. Whether the church wish to continue him in the ministry, if it be thought consistent with his usefulness, and the good of the Congregational Society? Voted in the affirmative. In each of the above votes,” say the Records, “there was no dissenting voice, excepting one brother, who chose not to vote, because he did not like the mode of proceeding.”

At this meeting, the church appointed a Committee, of which Brig. Gen. George Godfrey was Chairman, “to prepare an address to the congregation, asking for their coöperation and aid in the support of Mr. Judson.” In this address, they “deplore a disagreeable dissolution of that connection which has now for some years been sustained. In that case,” they continue, “it appears to us somewhat alarming, and that serious consequences will unavoidably be the effect of such a dissolution. Said church are *unanimously* of opinion, that should a separation

between our present Pastor and us take place, by reason of the difficulties aforesaid, (they had enumerated some of them,) the probability of a division in this society for the future will be the effect, although we the said members have not the remotest wish for such a separation. As embracers of the doctrines practiced by our forefathers of real religion, at their emigration over the Atlantic to this country, the church propose in no wise to be deficient according to their ability, in continuing our present Pastor in the work of the ministry. Notwithstanding, should you be of a mind very different, respecting his remaining in that relation to us, and in consequence thereof, contentions, separations and divisions take place among us, we are persuaded, you will by no means whatever, charge us as being accessory thereto."

The appeal of the church to the congregation was not successful in constraining a sufficient number to unite in the support of Mr. Judson, to render his continuance in town desirable and pleasant.

NOTE B. Page 40.

THE Council called to consider the question of dismissing Mr. Judson, consisted of Rev. Mr. Weld, of Braintree, Rev. Mr. Niles, of Abington, Rev. Mr. Smith, of Dighton, Rev. Mr. Andros, of Berkley, and their delegates. The Letter Missive which invited them to meet has been preserved. In it, the church of Taunton make use of the following language:

♦ "Dearly beloved; several disagreeable things in Divine Providence have taken place in this town, which to the inexpressible grief of us, your brethren, threaten to deprive us of our worthy Pastor. In our distressed state, we have agreed to apply to the churches, to hear our case, and give us advice."

A communication their Pastor had addressed to the church was read before the Council. It was as follows:

"Dear brethren: when preaching on probation among you, I was highly pleased to find, that the church was disposed to examine me, before they gave me a call to settle, relative to my

ideas of the doctrines of grace, and experimental religion. By the questions that were asked, the mutual conversations that we had, and by your Articles of Faith,* I found that we were agreed in sentiment, relative to the interesting doctrines of salvation, and the rule of building the spiritual House of God. You have always appeared, since my connection with you, to adhere to the doctrines of Grace. You have appeared *unanimous* in your friendship to me. We have always been united in instances of discipline, some of which have been important and deeply interesting. We have harmoniously concurred in the admission of forty-five persons to church fellowship. You have walked in a measure, so far as I know, agreeable to the rules of the Gospel. I have met you at the Sacrament with pleasure. I have always felt myself happy in my Pastoral relation to you. No event in the course of my life has been more affecting, than the difficulties of the town, that have greatly interrupted our peace, and which, it seems, may be the occasion of dissolving our connection. The difficulties appear to have arisen partly from a heavy tax occasioned by the Episcopalians' drawing a large sum from our congregation; partly from local inconveniency to attend at the *old* meeting house; partly from an opinion, that I had not a legal right to my salary, because the town inadvertently took an illegal step in voting my support, when I was called to settle, and partly from a dislike, that a few influential characters have to the doctrines that are preached. These difficulties have excited you to call a Council for advice. In this prudent step, I heartily acquiesce, hoping it may give us light. It affords me great consolation that you are harmoniously united with one another, and friendly to me. And above all, that you regard the great doctrines of Grace, respecting man's salvation by our Lord Jesus Christ. May the Father of Mercies open your hearts more and more to receive them, is the prayer of your affectionate Pastor,

EPHRAIM JUDSON."

The Council voted to dismiss Mr. Judson, commending him,

* Appended to this note.

in their Result, to the Churches. They speak approvingly both of him, and of his doctrinal views—of his ministerial life and teachings. They lament the necessity imposed upon them, by “the opposition of a few in the Society to some of the distinguishing doctrines of the Gospel, contained in the Westminster Confession of Faith.” They represent the Church as treating “their Rev. Pastor with the sincerest cordiality, with respect both to his person and ministry,” as ready “to contribute to his support according to their abilities.”

On the second and last day of the meeting of the Council, that is, the 29th of December, 1790, Mr. Judson and the Church accepted the Result of Council, recommending in view of circumstances, beyond their control, and with no promise of improvement, a dissolution of the Pastoral relation.

Accordingly Mr. Judson asked a dismission from his Pastoral charge, which the Church reluctantly granted, accompanying their vote, according to the Records,* with the following Recommendation,† adopted Jan. 2, 1791 :

“Whereas a Council of Ministers and delegates convened at Taunton on the 28th and 29th days of Dec’br, in the year of our Lord one thousand, seven hundred and ninety, on the request of the Church of Christ in Taunton, for consideration and advice under the present situation said Church and Congregational Society labor respecting the Rev. Ephraim Judson continuing as their Pastor for some longer term of time, in that relation to them; said Council after deliberation on a subject of great consequence and interesting to the parties concerned, unanimously gave in their result and advice, that the connection between us and our Rev’d Pastor be dissolved. In consequence thereof, and by his desire, said Church with painful sen-

* The Records of the Church to the time of Mr. Judson are lost; but fortunately there is a full account of the proceedings of the Church during the ministry of Mr. Judson, as also a true copy of the “Articles of Faith,” which, being the “ancient ones,” are particularly valuable.

† This Recommendation is given without amendment. It expresses in no professional, studied manner the sentiments of those who adopted it. Its very awkwardness of style is perhaps a proof of its genuineness.

sations of mind Voted his dismissal, when no accusation was exhibited against him—the said Mr. Judson. We, the Church, recommend him to other churches, and all persons, whom it may concern, as one of an exemplary moral character, and the doctrines held up to view by him from time to time during his ministry among us, well agreed with the religion of our forefathers, and the sentiments revealed in the Holy Scriptures, especially such as respected faith and practice were his delightful themes on Sabbath days. Wishing him that peace of God, that passeth all understanding, to lead and direct him through this wicked world to the Kingdom of Heaven.”

The “Articles of Faith” to which Mr. Judson refers in his communication to the Church are to be found on the 22d page of what is now the earliest Book of Records of the Church, of which he was Pastor. What adds to the interest of these “Articles,” is the fact stated in a note, that they are “the ancient ones” of the Church. It is in keeping with the object of this work, which professes to treat of “ancient” things, to transfer these “ancient Articles of Faith,” with the accompanying “Covenant” to its pages.

“ARTICLES OF FAITH

OF THE

Original Church of Christ in Taunton.

1. You believe that there is but one only living and True God, maker of Heaven and Earth, and Governor of all things; and that this only True God is the God we worship; that this God is but one, yet Three distinct Persons, Father, Son and Holy Ghost, each equally God.

2. You believe God created man after His own image in knowledge, righteousness and true holiness; that by one man sin entered into the World, and death by sin, and so death passed upon all men, for that all have sinned; and that thereby, they are all dead in trespasses and sins; and are by nature children of wrath, and liable to Eternal Death, the Wages of sin.

3. You believe there is but one Mediator between God and Man, the man Christ Jesus, Who is over all, Blessed for ever ; that there is salvation in no other. You believe, He was conceived by the Holy Ghost, and born of the Virgin Mary, and died on the cross to save His people from their sins, rose from the dead the third day, ascended into Heaven and sitteth at the right hand of the Father, making continual intercession for us, of whose fullness we receive grace that is necessary to salvation.

4. You believe that Christ and His benefits are applied only by faith, and that faith is the gift of God, that we have it not of ourselves, but is wrought in us by the Word and Spirit of God ; that faith is that grace, whereby we believe and trust in Christ, for the remission of sin and life everlasting, according to the promises of the Gospel ; that whoever believeth not the Son of God shall not see life, but shall perish eternally ; that those, who truly repent of their sins, do see them and turn from them unto the Lord, shall be saved, and that except men believe, they shall truly perish. You also believe, that a holy, godly life is conscientiously ordered according to the Word of God in holiness and righteousness, without which no man shall see the Lord. That the sacraments are seals of the covenant of Grace ; that the sacraments of the New Testament are Baptism, and the Lord's Supper ; that the outward elements in the Lord's Supper are Bread and Wine, and do signify the worthy receivers by faith Christ has ordained for a remembrance of His death ; that whoever eateth and drinketh unworthily is guilty of the body and blood of our Lord ; and therefore every one should examine himself lest he eat and drink judgment to himself, not discerning the Lord's body.

5. You believe the souls of believers go immediately to blessedness when they die, and the souls of unbelievers immediately to Hell torments.

6. You believe there will be a General Judgment, at which time the bodies of the Just and the Unjust, will be raised and appear at Christ's bar, to receive according to what they have done, in this life, whether it be good, or whether it be evil, and

that the wicked will go into everlasting punishment, and the righteous into life eternal. Amen.

Church Covenant.

IN the presence of God, angels and this assembly, you seriously and solemnly, according to the terms of the everlasting covenant, take the True God, the Lord Jehovah to be your God. Renouncing all other gods, you take the Lord Jesus to be your Redeemer, Prophet, Priest and King. You solemnly promise, (Grace assisting) to walk sincerely and uprightly before God all your days, in obedience to all His holy commandments, as they are or shall be made known to you, from time to time. You give up yourself to this Church in the Lord, promising and covenanting to cleave to us, and walk together with us as a member of the same mystical body, and as an instituted Church of Christ, while you continue a member of it in holy love, subjection, and watchfulness, determining to assemble with us for the Worship of God, ministering to our need as God shall enable you. You submit to the discipline of Christ in this Church. You promise to walk orderly in a way of fellowship with all the Churches of Christ among us, agreeable to those rules of holy order which He has appointed, that the Lord may be one and His name one in all the Churches through all generations, to His Eternal Glory in Christ Jesus. Thus you promise.

These articles and covenant are the antient ones of this Church."

CHAPTER IV.

THE MINISTRY OF TAUNTON, FROM THE TIME OF THE
DISMISSION OF REV. EPHRAIM JUDSON.

WE can no longer speak of a single church, or of a single minister in the town of Taunton. Messrs. Hooke, Street, Shove, Danforth, and Clap preached to a congregation gathered from the whole town, and were the sole Pastors of the place. It was not so with their successors.

The Meeting of Friends.

MR. DANFORTH in his letter to Cotton Mather, and the other ministers of Boston in 1720,* gives intimation of a meeting distinct from his own "in a corner" of his parish, attended however only by "three or four." This was a meeting of such as had embraced, what he calls "Quaker notions," and there is now in the North-West part of the town a Quaker meeting-house, unoccupied, which must have been built sometime in the last century. There is a place of worship belonging to the Society of Friends in Freetown, near the Berkley line, and yet another in Mansfield, which are located in what was once a part of Mr. Danforth's parish.

The Sandemanian Meeting.

WE have already noticed† the origin of the Sandema-

* Vide page 264, vol. 1.

† Vide page 241, vol. 1.

nian meeting in 1785, under the auspices of one Mr. Brewer, from Connecticut. According to a statistical paper noticed in the previous volume, (page 345,) the Polls for 1788 in the whole town were six hundred and sixty-seven, of which twenty-seven were Sandemanians, six were Friends, fifty-seven were Baptists connected with Mr. Nelson's church in North Taunton, twenty-two were Baptists connected with Mr. Goff and others in South Taunton, ninety were Episcopalians, two were Murrenites, and the remainder, (two hundred and sixty-three,) were Congregationalists. Whilst the Society of Friends have suspended their meeting, and the church of Mr. Nelson removed to Norton, there are also very few of the Sandemanians remaining in town.

The Protestant Episcopal Church.

THE origin of this church in the last century was noticed in a preceding chapter.* Its "first resident minister," (if I may once more refer to Rev. N. T. Bent's Discourse, historical of St. Thomas' Church,) "appears to have been the Rev. John Lyon, who holds this claim upon our gratitude, that he left a fair and apparently a complete record of his official acts. Mr. Lyon's first baptism was on February 6th, 1765, from about which time, perhaps a few months earlier, his ministry here commenced. In April of that year, we find the parish agreeing with Mr. Lyon as their minister, for a salary of twenty pounds annually, as long as he should continue with them; this probably in addition to the use of the Glebe, and a stipend from the society in England. And what may be mentioned to their praise, we find the statement of the Wardens,

* Vide page 342, vol. 1.

that in March, 1766, before the expiration of his first year, they had settled with Mr. Lyon, and paid him his salary "to his good acceptance"—an example of promptness, we venture to say, which few parishes in New-England have more uniformly imitated than this.

The number of communicants in the church in 1764 was *Twelve*. *Twenty* more were added in 1765. This made the number *Thirty-two*. In the same year there were *Twenty-seven* baptisms of children and adults. Tradition speaks of Mr. Lyon as a most estimable man, and exemplary minister of Christ. He seems to have been watchful over the lambs of his flock. The number of children under catechetical instruction in 1765 was *sixteen*. Confirmation in the absence of a Bishop, could not be administered. It appears also that Mr. Lyon was not regardless of the interests of the community in the matter of sobriety and good morals. We sometimes accuse the ministry of that period with indifference to existing vices. Mr. Lyon, it appears from the record, distributed at one time, twenty copies of a book or tract, entitled, "Admonition to the drinkers of spirituous liquors." One evidence, at least, of a minister's laboring to make men temperate, and that too in his own appointed sphere, eighty years ago. Who shall say, that such labors were in vain, however much they left to be done by those who should come after?"

"The loss of records," continues Mr. Bent, "forbids me to say, how long Mr. Lyon's ministry continued. He left some time before the Revolution, it is believed, and went to Virginia, where he died.

During the Revolution, most of the Episcopal churches, in this section of the country especially, were closed; a measure which the evils, and particularly the political de-

rangements of the times made necessary. The Church in Taunton probably shared the common fate. Its fortunes during that dark period are unknown. Nor are we able to fix the date of its next minister's connection with it — the Rev. *Wm. W. Wheeler*. It was probably in 1785, or 1786. His first recorded baptism was in November, 1786. I regret that I can say so little of his ministry. The leaves which bore its records are gone to the flames or the winds. As in the case of Mr. Lyon, sacrilegious hands have left us the beginning, as if to excite our curiosity, and taken away the continuance, as if to disappoint it. And those, whose memories might have been to us, a more interesting book than the parish register, are slumbering with the dead. Tradition speaks of Mr. Wheeler's ministry as successful for the times. In connection with his parish, he also ministered to the people in Middleboro', Bridgewater, and Scituate, giving one-fourth of his time to each of these places. He resided for many years upon the Glebe* of the parish here. His congregation, according to the memory of one, who often attended during the latter part of his ministry here, was variable, from thirty to one hundred persons. He is reported to have been an estimable man and an intelligent divine. But his usefulness was much hindered in the latter portion of his ministry by political causes. He was here during the period of the French Revolution. His political opinions were very decided. They were the occasion of his leaving the parish, a majority being opposed to him on that ground, and on that ground alone. His connection with the parish ceased in April, 1793. He removed hence to Scituate, where he

* It has already been stated, that this Glebe is in the west part of the town, nearly opposite the birth-place of Judge Wilde.

labored acceptably for some years, where he died Jan. 14, 1810, and was buried."

This parish had no settled minister from 1798 to 1829. The old meeting-house on the Glebe was for many years "the sport of the elements, and the shelter of the birds." "The sparrow" there "found a house, and the swallow a nest for herself, even thine altars, O Lord." At length, in 1815, the memorable September gale made a complete wreck of what was never after rebuilt. "The frail foundation walls, and moss-covered tomb-stones of those who once worshipped beneath its unceiled roof alone remain.

Several efforts were made to revive the parish of St. Thomas, before the successful one." The present Church of the society, which with its organ, furniture and enlargement in 1840-41, has cost not far from \$12,000, was consecrated by Bishop Griswold, in June, 1829.

Rev. JOHN WEST, a native of Boston, and graduate at Harvard University in 1813, officiated as Rector of the church from the revival of its services until 1833.

Rev. HENRY BLACKALLER, a native of England, was instituted Rector, May 5th, 1833, and resigned in 1835.

Rev. SAMUEL HASSARD, a native of Jamaica, West Indies, graduated at Yale College in 1826, was instituted Rector Nov. 5th, 1835, resigned Oct. 31, 1838, removed to Great Barrington, Mass., and there died.

Rev. EDMUND NEVILLE, a native of England, and a student of Rev. Thomas Scott, was instituted Rector, July 24, 1839, resigned June, 1841, and removed to Philadelphia, where he still remains, one of the most popular and influential preachers of that city.

Rev. N. T. BENT, a native of Milton, Mass., graduated

at Harvard University, in 1831, was instituted Rector Feb. 1842, and resigned Oct. 1846.

Rev. THEODORE W. SNOW, a native of Boston, graduated at Harvard University in 1830, was instituted Rector, April 5th, 1847, and still continues in that office.

The fear expressed by the original church of Taunton in their communication to the town,* lest the dismissal of Mr. Judson might lead to a division of the society was not without reason. Such a division actually took place; and refraining from all comments on the occasion for this division, and every incidental question connected therewith, I only propose, in accordance with the plan of this work, to make the briefest possible statement concerning the ministry of each section of the church and society, leaving the vexed question of church identity, and the details of their respective histories, to those who may have time, taste, and materials for the undertaking.

The Congregational Church. West Taunton.

This was composed of the entire original Church, with the exception of three males and one female. These separated† themselves from the Town Parish in 1792, organized a new society in the west part of the town, and soon after built a meeting-house, nearly a mile beyond the Episcopal glebe, in which they worshipped for thirty-two years.‡

Rev. Mr. Judson the former pastor of the church,

* Vide page 114.

† The immediate cause of the separation was the attempt to settle Mr. John Foster, against whom several serious charges were brought by the church, all of which the future more than verified.

‡ Their *first* meeting after the separation was in Dea. Isaac Tubbs' barn. The meeting-house afterwards built, was taken down in 1824, and a new one erected in another part of the parish, in the centre of a small manufacturing village, known as "Westville."

preached for a short time ; and after him, a variety of ministers, some of whom are yet held in grateful remembrance. Mr. Preston, Mr. Wines, Mr. Farrington, and Mr. Ogdon are more particularly mentioned as acceptable preachers and excellent men. Mr. Farrington received a call to settle, which he declined. Mr. Ogdon died at the house of Mr. Peter Walker, and was buried on the plain, near the Society's first House of Worship. The stone which marks the place of his burial bears the following inscription :

“In memory of Mr. Nath. Ogdon, A. B., of Fairfield, N. J., Preacher of the Gospel, who died July 11th, 1796, aged 28. He had preached only seven Lord Days, when our high expectations of his future usefulness were suddenly blasted.”

Rev. Mr. Cobb, present Pastor of the church in West Taunton, to whom I am indebted for several of the above facts, says of Mr. Ogdon : “He was a very promising young man, sound in doctrine, clear in religious experience, and forcible in argumentation.”

Rev. SAMUEL W. COLBURN accepted an invitation to settle with this church in 1809, and was ordained August 30th of that year. Rev. Otis Thompson of Rehoboth offered the Introductory Prayer. Rev. Benjamin Wood of Upton preached the sermon. Rev. Mr. Shepherd of R. I. offered the Ordaining Prayer. Rev. Frederick Crafts of Middleboro' gave the Charge. Rev. Thomas Andros of Berkley expressed the Fellowship of the churches. Rev. Mr. Holman of Attleboro' offered the Concluding Prayer. In the latter part of the year 1812, Mr. Colburn asked a dismission, which was granted.

On the 19th of April, 1815, Rev. Alvan Cobb, present

Pastor, was ordained, and installed as successor of Mr. Colburn, and is one of the oldest settled ministers in Massachusetts. In a historical sermon of Mr. Cobb, in MS., to which I have had access, he makes the following interesting statements: "The first Sabbath School in Bristol County was organized in connection with this church in 1816.* Several seasons of unusual religious interest have been enjoyed. The first in 1815, when seventeen were received to the church. In 1820, there was a still larger accession of thirty. In 1825, the new meeting-house of the Society was dedicated by a memorable season of the outpouring of the Holy Spirit, when the whole parish was reached, and nearly sixty hopefully converted and brought into the church. Rev. A. Nettleton was an honored instrument of doing great good in that Revival. In 1830-31, a fourth precious Revival was enjoyed. During one week, nineteen expressed a hope in Christ, thirty-six professed religion. In 1838-39, there was a more limited season of refreshing. Twenty-six were added to the church. In 1840, there was a further addition of six." Some of Mr. Cobb's sermons have been published.* He

* This was four years previous to the first Sabbath School organization at "the Green." In 1820, two ladies, (see pp. 246 and 248, vol. 1. Mrs. Sarah K. Fales and Miss Frances Sproat,) opened a school, similar in its character to the Sabbath School, on Saturday afternoon, in a private room, with eight scholars, the expenses being borne by the teachers. After being removed from place to place, as the school increased in numbers, it at length so far gained the sympathy of others, that the Town Hall was offered, when one male, and two female teachers were added to their number, and the school reached the sum total of twenty-five. Thence it removed to the old Court House, and for the first time was regularly organized by the appointment of a Superintendent and other officers. From this small beginning thirty-two years ago, have sprung the numerous Sabbath Schools of the place, preceded, as we have seen, by a still earlier experiment in the west part of the town. My informant in this matter is George B. Atwood, Esq.

† I have seen the following: "A sermon delivered at Plymouth before the Robinson congregation on the 22d of Dec. 1831," called "a Pilgrim

has given instruction to several young men in their preparation for the Gospel ministry.*

The Congregational Church. Taunton Green.

FOUR members of the original Congregational Church of Taunton, viz: Dea. Robert Luscombe, Israel Deane, William Austin and Lydia Harvey with four other new members, united with the first Parish in Taunton, in calling Mr. John Foster to settle with them in the work of the Gospel ministry.† Mr. Foster was accordingly installed over said church and society the 16th of May, 1792. Mr. Baylies informs us, that Mr. Foster was probably a native of Stafford, Ct., as his father was the minister of that town. The first settlement of the Taunton minister was in Paxton, Ms., where, we are informed, "his general deportment was not considered sufficiently serious and guarded for his station."

The remainder of our notice of this remarkable man is faithfully copied from an historical sketch, ascribed to Hon. Francis Baylies, and originally published in the "Taunton Tri-weekly Gazette" for 1833.

Sermon;" "a sermon delivered at the ordination of Rev. Charles Simons over the Hebron Church and Congregation in Attleboro' and Seekonk, Dec. 26, 1832," and "a sermon preached Sept. 22, 1833, occasioned by the death of Mrs. Hannah, wife of Benjamin Walker." He has also written one or more Tracts for the Doctrinal Tract Society, of which Society he has been for several years a Director.

* The names of some of these are James Tisdale; Charles J. Warren; Michael Burdett; Martyn Cushman; David Tilton; and Thomas T. Richmond, Pastor of the church in Medfield, Ms. Mr. Richmond is one of several young men, who have entered the christian ministry from different Evangelical churches in Taunton. The names of others which now occur to me are, Rev. William J. Breed, recently of the High St. Church, Providence; Rev. Cyrus W. Allen, now settled in Coleraine, Ms.; Rev. Robert Carver, present Pastor of Church in Raynham; Rev. James Walker, settled in Bucksport, Me.; Rev. Frederick A. Reed, settled in Cohasset, Ms.; Rev. James Tisdale, stated supply at Shutesbury, Ms.; and Rev. Eben Dawes, Jr., still resident in Taunton.

† My authority for this statement is Rev. Alvau Cobb, who has been a minister in Taunton since 1815.

“Perhaps none of our ministers have been more admired; and yet he owed all his popularity as a preacher, to his voice and solemn manner, together with some original and peculiar qualities; his education was slight and he had no literary taste. His voice was unequalled, not for melody or sweetness, but for its deep and solemn tones, which were at times almost terrific. He seemed like an ancient Prophet, announcing woes and miseries, and the destruction of cities. Even inanimate matter seemed moved, and the house itself would tremble under his tremendous volume of voice. His imagination was not fertile but capable of sublime conceptions. Persons yet remember the deep sublimity of his prayer on the muster-field. Sitting on his horse, with open eyes, in the glare of the sunshine, he commenced: ‘Storms, and tempests, earthquakes, thunder and lightning, are Thy artillery, O Thou great God of battles! Angels and archangels form Thy phalanx, O Thou dread Lord of Hosts!’” He went through his prayer without falling from this exalted tone. Yet his solemnity was all feigned, and his general deportment was light and frivolous, with a strong disposition to banter, and to indulge in sarcasm. His eccentricities, his imprudences, and his extravagant language alienated many of his hearers. Some withdrew, and seventeen formal charges against him were laid before the church by Dr. Foster Swift, who then resided here. The hearing was in public. Not satisfied with defending himself, “he carried the war into the enemy’s quarter”—used weapons not common among gentlemen, and notwithstanding the grave formality of the charges, succeeded in burlesqueing all, and turned a torrent of ridicule on his accuser.

His salary was small, and he complained of it; ‘if the

people of Taunton,' said he 'do not raise my salary, I will serve them a trick the Devil never did—I will leave them, and the Devil never did that.'

In a period of high political excitement, when he addressed the Throne of Grace at the opening of the Supreme Court in this town, in the presence of the Court, he shot off in a strain like this: 'As Thou, O Lord, has't raised up the Jacobins, as Thou did'st Pharaoh and his impious host for Thy good purposes; as Thou has't permitted this great moral evil to afflict us, as Thou dost storms and tempests, and earthquakes, the blight and the mildew, and other physical evils, we pray Thee, when Thy purposes are answered, to strike them from the catalogue of Thy Providence—to put hooks into their noses, and to lead them far away to destruction.'

The disaffection to Mr. Foster at last became so general, that his dismissal became a matter of necessity, and he was accordingly dismissed in 1799. He removed from Taunton to Stonington in Connecticut, and was employed as a Preacher, and a teacher of youth. While there he embraced Universalism. He left Stonington, and went to New-York, where he kept school and preached occasionally. There he threw off his religious character altogether, and became an open infidel, the fellow-laborer of Elihu Palmer, the atheist. Although he had not the deadly malignity of Palmer, yet in his warfare on the Christian Religion, he employed weapons full as efficacious as the false logic of the atheist. His hearers were a rabble of profligates, and he entertained them with burlesque dissertations on the historical parts of the Scriptures, whose authenticity he wholly denied. Palmer, Tom Paine and Foster together, were too much for the city of New-York

to endure, and Foster was brought into court under an indictment for blasphemy. After that, he resided some years at Athens, on the North River, opposite Hudson, where he taught a school, and prepared young men for College. According to our latest information, he was living about a year since at Norwich, Ct., still engaged in school-keeping. Mr. Foster had several brothers in the ministry, who were all distinguished for popular talents, and great eccentricity. We have seen one printed sermon of his, but it was of little worth."

Thus wrote Mr. Baylies in 1833. It is remarked by another: "He is supposed to have died in New-York at a very advanced age."*

His successor in the Pastoral office was Rev. JOHN PIPON. We have an interesting account of Mr. Pipon from the pen of Mr. Baylies, an intimate acquaintance, which is of course altogether reliable.

"John Pipon, the successor of John Foster, was descended from a family which emigrated from the Island of Jersey, in the British Channel, and was a native of Boston.† He learned the trade of a house-wright, at which he wrought for a short time, and afterwards prepared himself for College, and was graduated at Cambridge in 1792. He was for a time butler of the University, then officiated as a reader at Christ Church, and resided for a time at Biddeford, in Maine. In 1798, he was at Cambridge, pursuing his studies in Theology, and preaching occasionally in different towns. He was a member of the Society of Phi Beta Kappa, once its Vice President, and once its

* This statement is taken from a statistical notice of the "Unitarian Church" prepared, (as the Compiler remarks,) for the "Taunton Directory of 1850," by the Pastor of the Church.

† According to Rev. Mr. Brigham, in the statistical notice, before referred to, "born in 1762."

annual orator. In 1799, he came to Taunton, where he received a call the same year, and was ordained in January, 1800. President Kirkland, then a minister of Boston, preached the ordination sermon.* The day on which he was ordained seemed ominous of the mildness of the career, on which he was entering, and an emblem of the benignity of his character, for although it was in January, it was the finest winter day, that was ever experienced in New-England.

His attention to his parochial duties was incessant and unremitting. Although his visits to his parishioners were frequent, yet he never entered into their affairs with the officiousness of a meddler, but with the cordiality of a friend, and the interest of a father. He enjoyed the festivities with all the glee and gladness of a child; and in those dark spots, where sorrow wept and refused to be comforted, the consolations of this good man, administered with the tenderest sympathy, came like sunbeams through the gloom. Guile and envy had no place in his heart. The increasing thrift and comforts of his neighbors were to him a source of constant gratification. In this he was not disinterested, for the happiness of others increased his own. He would have banished want and woe and suffering from the whole human race.

When the orthodox minister of Sandwich, harassed with perplexing and acrimonious lawsuits, was in attendance on the courts sitting here, our 'good Samaritan' like him of

* I have a copy of this sermon in my possession. It was preached "the 15th of Jan. 1800, by John Thornton Kirkland, minister of the New South Church, Boston." Text, 1 Cor. 16: 10., "Now if Timotheus come, see that he may be with you, without fear; for he worketh the work of the Lord." The Discourse is well written, and breathes a good spirit. To it are appended the Charge by the Rev. Mr. Clark of Lexington, and the Right Hand of Fellowship, by the Rev. Mr. Clark of Norton.

old, did not 'pass by on the other side,' but attended him with the deepest solicitude for his welfare. His hospitality was not ceremonious. He took his clerical brother to his home and to his heart. 'Brother Burr,' said he, 'is in affliction, and it is my duty to comfort him.'

When solicited for relief or charity, he never *shared* the contents of his purse with the applicant, but if he had any thing, he gave the *whole*.*

After some severe taunts, and rebukes from the late Prof. Pearson, he expressed no resentment, but great commiseration, because the Professor was afflicted with a bad temper.

On another occasion, a person repeated to him some severe remarks upon his ministerial character, by a young clergyman of the vicinity: 'oh,' said Mr. P. in his peculiarly mild tone, 'brother ——— is only a colt yet.'

His general benevolence lost none of its strength by diffusion. He loved the whole human race, but he could concentrate his affections on individuals. While he loved some well, he loved others better. The good he revered, the bad he pitied. Like Henry Goldsmith,

* The generous impulse of Mr. Pipon is remembered with admiration, by all who knew him. On a recent visit to Easton, the excellent lady of Rev. Mr. Sheldon related an incident in the life of the Taunton minister which much interested me. He was there on some religious occasion, when a very destitute child called at the door for charity. Few visitors, in a strange place, would have been attracted by such a case. But Mr. Pipon had learned of the "man of Uz," and the cause which he knew not, he "searched out." He called the boy in, inquired into his condition, formed the plan at once of taking him upon his horse, on his return to Taunton, and securing for him a home amongst some of his friends. He was however dissuaded from carrying out his plan; and Mrs. S. said, she had often thought, what a singular figure Mr. Pipon would have made, riding into town, with that ragged boy at his back. I could wish that the humane purpose of the noble hearted Pipon had prevailed; and who can tell what a bright future might have opened up before the lad, who, like many others, was perhaps left to himself—to lie down in rags and ruin.

'He quite forgot their vices in their woes,
'Careless their merits or their faults to scan,
'His pity gave, ere charity began.
'Thus to relieve the wretched was his pride,
'And e'en his feelings lean'd to virtue's side;
'But in his duty prompt at every call,
'He watch'd, and wept, he pray'd and felt for all.'

No monk was ever more devoted to the interest of his order, than he was to the interests of Harvard College. He delighted to call up all the reminiscences connected with its history—to look into the dusky recesses of the past—to rejoice in the present, and to exult in the prospects of the future. To him, Cambridge was Rome, and President Kirkland the Pope, and he almost believed in his infallibility. He revered the ancient fathers of the New-England Churches, the Wilsons, the Cottons, the Mathers, the Chaunceys, and the Mayhews of former days.

Within his own sphere of influence, he endeavored with all his soul, and with all his strength, to promote the interests of education, to improve the course of discipline and instruction in the schools, and to elevate the character of our Academy.

In genuine simplicity of character, he was unrivalled; even the imaginary Vicar of Wakefield was no peer to the Taunton minister. It was estimated that he had lost more than one thousand dollars in the exchange of ordinary horses. His credulity was incurable, and his good nature, though often imposed upon, was rarely overcome. Sometimes, however, he found vexation in his path, and his equanimity was not proof against the teasing irritations of petty troubles. On one occasion, trying to his patience, he 'wished that Gen. ——— was present to swear for him,' but correcting himself instantly, 'I don't mean profanely,' said he.

When in a hurry to be shaved, that he might seasonably attend an ordination, and vexed by the interminable stories of Tim. Ingraham, the barber; 'Timothy,' said the Parson, 'why don't you get a parrot, and hang him up in your shop; the parrot could talk to your customers, whilst you shaved them.'

His social qualities were of a high order, and his social affections highly cultivated. He delighted to witness the liveliness and cheerfulness of his friends. He delighted to sit at the festive board. He delighted in Commencement, Phi Beta Kappa, Ordination, Association, Court, Academy, and Fourth of July dinners, for then it was that a part at least of the human race were enjoying the bounties of God's Providence with lively hearts. In these genial moments, he was exceedingly interesting, and his conversation was enlivened with humorous and original remarks. The late lamented Buckminster, and President Kirkland desired no better companion than the country minister. All men of wit and humor loved his society. The late Mr. Sproat, Mr. Tillinghast, and Mr. Holmes of Rochester, found him no ordinary competitor in the warfare of wit. His humor, though quaint, was neither coarse, nor offensive. He had a strong sense of the ridiculous, and a strong relish for every species of originality.

Speaking of some bombastic Fourth of July oration, he said, 'he should be afraid to cross a ferry within hearing distance of the speaker, lest his hard words should knock him overboard.'

He hinted pleasantly to Mr. B——, that he did not attend public worship so often as he ought. 'Why,' said Mr. B., 'I take cold in the meeting-house, and you know that a cold is a severe thing with me.' 'Yes,' said he,

‘I know that it is uncomfortable to sit in a meeting-house, without a stove, in cold weather, but in summer you surely might do it without exposure.’ ‘But,’ said Mr. B., ‘what you get out of me, Parson, is clear gain; I am not of your sect.’ ‘Indeed,’ said the Parson, ‘and pray, of what sect are you?’ ‘By hereditary descent,’ said Mr. B., ‘I am an Episcopalian.’ ‘Now, Francis,’ said the Parson, ‘you always wear a fashionable coat, why will you throw it off, and put on one that is out of fashion?’

A short time previous to delivering his oration before the Phi Beta Kappa, passing Julien’s in Boston, he looked at the sign, ‘Restorator.’ ‘Good!’ said he—‘Rest Orator. I’ll go in.’

Some one advised him to marry. ‘No,’ says he, ‘my salary can’t carry double.’

His sermons were sound, and never doctrinal. The topics of dispute which divided the religious community were carefully avoided, and no offence given to tender consciences. His delivery and voice were bad. There was no exciting power in his elocution, and he was seldom animated. His simplicity sometimes bordered on the ludicrous. Once, after a long series of excellent and pious remarks, he closed by observing: ‘All these truths you will find in your Bibles. When you go home, look. Now, do!’

In prayer he was affecting and pathetic. He poured forth the ardent emotions—the deep devotion of his soul, in language which sometimes approached the Oriental simplicity of the Scriptures. The passages which he quoted from the Holy Writings were strikingly appropriate. His words came forth with a glow, a fervor and a freshness, which indicated a disposition to love the human race, and

to reverence the Great Being whom he addressed. He entreated Him as a father to pardon and to spare his erring children. Strangers delighted with the eloquence of his prayers, were generally disappointed. His sermons did not answer the expectations, which his prayers had raised, as they were generally dull and uninteresting.

His useful and quiet life was quietly terminated. After preaching on the Sabbath he retired to his bed in the evening, apparently in good health. About midnight, he died, after a labor in the ministry of twenty-one years. He was subject to the Angina Pectoris, and it is supposed, that a sudden attack of that disease took him from a world which he loved, to one which he loved better.

His death occurred in the month of January, 1821. His remains repose among his people.* His age, at the time of his death, was upwards of sixty. He was never married.† Nothing of his has issued from the press (which we have seen) excepting a Charge delivered at an ordination in New-Bedford."

Mr. Pipon was succeeded by Rev. LUTHER HAMILTON.

"He was born in Conway, in 1798, was graduated at Williams College in 1817, was ordained in Taunton in 1821, and resigned in 1832." The above facts were communicated through the "Taunton Directory of 1850,"

* Mr. Pipon was interred in the tomb of John West, Esq., at the "Plain," from which he has never been removed. Would it not be well, if the many, who remember him should honor his memory by the transfer of his remains to "Mount Pleasant Cemetery," and the erection of a suitable monument?

† Although unmarried, Mr. Pipon purchased the house and adjoining grounds owned and occupied by his predecessor, John Foster. They are pleasantly situated on High Street, bordering also on Mill river, and a narrow street leading from High Street to Weir Street. The property has passed successively into the hands, first of Dea. William Reed, of Taunton, next of Theophilus Parsons, Esq., of Boston, and lastly of William Baylies, Esq., of Bridgewater. The "old Parsonage" has given place to a beautiful structure occupied by A. E. Swasey, Esq.

by Rev. Mr. Brigham, a successor in the ministry. Mr. Hamilton has been variously employed, since his dismissal. He has more recently held a place in the Custom House, Boston, in the vicinity of which city he resides. Mr. Baylies states that "Luther is a son of Dr. Hamilton, formerly of Greenfield, and that he married a daughter of Dr. Williams of Deerfield. His printed productions are: an Address delivered before King David's Lodge, in Taunton, June, 1825. "Reasons for the Unitarian Belief," a series of Lectures published in 1830. "A sermon preached at the Dedication of the Church* of the First Congregational Society, in Taunton, November, 1830."

Rev. ANDREW BIGELOW, D. D., succeeded Mr. Hamilton in the Pastoral charge of this society. He was born in Groton, Middlesex County, Massachusetts, in 1795. "His father, the Hon. Timothy Bigelow, an eminent lawyer and statesman, was the son of Col. Timothy Bigelow, of the Revolutionary army, who went with Arnold to Quebec, and afterwards commanded the 16th Regiment. His mother was a daughter of the Hon. Oliver Prescott, the brother of Col. William Prescott, the hero of Bunker Hill—an eminent Physician, a distinguished patriot of the Revolution, a Brigadier General in active command at its commencement, and a member of the Executive Revolutionary Council of the Commonwealth."†

Mr. Bigelow graduated at Cambridge in 1814, and was once settled at Medford, as the successor of Rev. Dr. Osgood. He was installed in Taunton, April, 1833, resigned his charge in 1842, and for the most part, since

* The elegant Stone Church, which the Society now occupy near the Town Hall.

† F. Baylies, in the Tri-Weekly Gazette of 1833.

that time, has officiated as minister at large in Boston. Mr. Bigelow is brother-in-law of Hon. Abbott Lawrence, distinguished as a leading manufacturer and merchant of that city, and more recently, as Minister of this country to England.

Mr. Bigelow has travelled much, and in 1821, published "Leaves from a Journal in North-Britain and Ireland;" in 1831, "Travels in Malta and Sicily, with Sketches of Gibraltar in 1827." Beside these volumes, he has committed to the press, a "Sermon at the Dedication of the First Congregational Meeting-house in Eastport, Maine, in 1820;" a "farewell sermon" preached at the same place in 1821; a "memoir of Gov. Brooks," published in the Christian Examiner, in 1825; two sermons preached in Chelsea, in 1827; a sermon on the "Signs of the times," preached in Reading, in 1828; a sermon on "Pastoral responsibility," preached in Washington, D. C., in 1828; a sermon on "Paul at Athens," first printed in the "Liberal Preacher" in 1829; a "Communion Lecture" at Framingham, in 1830; a sermon on "Christian Liberty," at Derry, N. H., in 1832; a sermon preached in Norton, at the interment of Rev. Pitt Clarke, February 15th, 1835. There may have been still other publications which have escaped our notice.

Rev. CHARLES H. BRIGHAM is the present Pastor of this society. He was born in Boston in 1820, was graduated at Harvard in 1839, and ordained in Taunton, March 27th, 1844. The number of families belonging to his society in 1850, was one hundred and eighty-two.

The next religious organization in town, to be noticed, if we follow the order of time, is

The Six Principle Baptist Church.

It was organized in Rehoboth, April 4, 1789. Its first Pastors were Rev. Aaron Wheeler, and Rev. Sylvester Round, who were ordained Elders, April 20, 1789. It was at this time denominated the "North Rehoboth Church." Elder Wheeler is pronounced by Rev. Mr. Horton, who has furnished me with these facts, "a man of good parts, and a sound, able and pious minister." He died March 19, 1800, in the seventy-eighth year of his age. "Elder Round continued to preside over and feed the flock for many years. He was a very gifted, eloquent preacher, and faithfully labored with this church until his death, Oct. 26, 1824, in the sixty-fourth year of his age.

This church were then destitute of a Pastor, and only occasionally supplied from abroad. The result was, that the church became weak and scattered; a Methodist church was gathered on the same ground, and some of the Baptist church united with them. The remainder, only about twelve or thirteen, commenced holding their meetings in a school-house in the west part of Taunton, and were supplied from abroad. This was the condition of things until 1840, when Josephus W. Horton, a young man from Rehoboth, came among them and commenced preaching. The church called for his ordination; and he was ordained the Thursday preceding the second Sabbath in October. This church has since built them a small Meeting-house, which is well filled on the Sabbath. Its present number of members is thirty-eight."

Since the above narrative was prepared, Mr. Horton has relinquished his charge of the people, connected himself with another denomination, and is at present laboring

as a Calvinist Baptist Preacher in another part of the State. His place is not yet supplied.

The Taunton Green Baptist Church (Calvinistic)*

was organized† June 16, 1819.

Rev. Silas Hall, its first Pastor, a native of Raynham, graduated at Brown University, in 1809, was settled in November, 1826, and resigned March 6, 1830.

Rev. B. C. Grafton, second Pastor, a native of Providence, R. I., graduated at Waterville, was settled June 7, 1831, and resigned May 26, 1834.

Rev. W. G. Trask,‡ third Pastor, educated at Newton, was settled June, 1834, and died July, 1836.

Rev. Henry Clark, fourth Pastor, graduated at Brown University, was settled December 29, 1836, and resigned June 16, 1839.

Rev. J. F. Burbank, fifth Pastor, a native of Portland,

* I requested Rev. Mr. Pollard to furnish me with a more extended notice of this church, but he remarked that such was the condition of the early Records as to render it impracticable. This church was called, at its organization, the *second* Baptist Church, with reference to an earlier one at the north part of the town. Its social meetings, prior to the settlement of a Pastor, were held in a Hall, on Main Street, and were of a most interesting character.

† The original members of the church were the following: William Stall, James Olney, Elias Parry, Thomas C. Brown, Abiathar Phillips, Abiathar Hall, Mary Johnson, Phebe Godfrey, Rhoda Godfrey, Nancy Stall, Mary Stall, Content Smith, Betsey Olney, Susan Leonard, Hannah Leonard, Margaret Leonard.

‡ Mr. Trask's ministry was short. The consumption soon closed his labors, and terminated a life on earth which promised abundant usefulness. It was the prediction of Doctor Sharp, to whose church Mr. T. belonged, and who preached his ordination sermon, that his people would not have him long. In a little more than two years, the Doctor preached his youthful brother's funeral sermon. He died, as Deacon Woodward, who knew and loved him well, expressed it, "in the triumphs of faith." He was an uncommonly good man. All denominations of Christians respected and highly esteemed him. He was very dear to the people of his Pastoral charge. He was buried in Lincoln, in this State, where he died at the house of his father-in-law.

Maine, graduated at Waterville in 1837, was settled February 3, 1841, and resigned November 13, 1841.

Rev. J. F. Wilcox, sixth Pastor, a native of Westminster Vt., in 1806, educated in Newton, was settled December 12, 1842, and resigned November 25, 1848.

Rev. Andrew Pollard, the present Pastor, was settled September 1, 1849.

The Trinitarian Congregational Church

was organized* August 17, 1821, consisting of twenty-nine members, of whom ten yet survive. The only surviving original male members are Philander W. Dean,† and Samuel Godfrey.

Rev. CHESTER ISHAM, the first Pastor of the church, was born in West Hartford, Ct., in 1798, graduated at

* Mr. Maltby, in a note to his "Quarter Century Sermon," ascribes this organization to the fact, that after Mr. Pipon's dismissal, Rev. Luther Hamilton was introduced to the Congregational Society as a candidate, who avowed opinions objectionable to some of the church. The following were the members of the church at its organization: Dea. Jeremiah Sumner, Mary B. Bush, Lydia Carver, Olive Carver, Betsey Crossman, Prudence Crossman, Philander W. Dean, Rebecca Dean, Hannah Dean, Charlotte J. L. Godfrey, Samuel Godfrey, Susanna Hall, Mercy Holmes, Sarah P. Howland, Zipporah King, Eliza Leonard, Charlotte Morton, Otis Pierce, Dorcas Potter, Sarah H. Shepard, Mary Smith, Priscilla F. Smith, Relief H. Smith, Beulah Stephens, Hannah Staples, Joanna Sumner, Mary Williams, Lucida Williams, Susannah Williams. This church commenced public worship at the Town Hall; removed thence to the Court House, where they remained till the spring of 1833, when their meeting-house, in the vicinity of "the Green," was dedicated, Doctor Burgess of Dedham, preaching the sermon. This original structure has just given place to a new and costly edifice of stone, the whole length of which, including the pulpit recess, is one hundred and twenty feet, and its width sixty-five feet.

† I have been informed by G. B. Atwood, Esq., that the first Temperance Society in town was organized soon after the formation of this church. It was during a temporary supply of the pulpit by Rev. E. C. Bridgman, who has been for many years connected with the mission to China. Mr. Bridgman was the President of the Society. The organization took place in the Sabbath School, and Mr. P. W. Dean, Superintendent of the school, was the first individual who signed the constitution and took the pledge. (See page 394, vol. 1.)

Yale College in 1820, was settled in Taunton, February 18, 1824, and died the day after his return from a winter residence in a southern climate for the recovery of his health, April 20, 1825, aged twenty-seven. Rarely has a minister excited higher hopes of usefulness and eminence than did Mr. Isham.* He was a class-mate, room-mate and intimate friend of Rev. Leonard Bacon, of New-Haven, in their preparatory course at New-Haven and Andover; and from the pen of this endeared and afflicted associate in study, proceeded soon after a faithful notice, which was published in the "Christian Spectator," followed by a sermon from the lamented subject of the sketch, founded on the text in Prov. 11: 7, "When a wicked man dieth, his expectations shall perish."

It was the strong desire of Mr. Isham, when sick on ship-board, that he might live to reach Taunton, and be "buried," as he expressed it, "in the midst of his dear people." This latter wish of the dying Pastor was gratified. Whoever visits the field of the dead on the "Plain," may there read the following Inscription:

* A case analagous to that of Mr. Isham has more recently occurred, when the youthful Homer fell a victim to pastoral care and labor on the very threshold of his ministerial life. Prof. B. B. Edwards who preached on the occasion of Homer's burial once remarked to me that he never saw such an afflicted assembly as was gathered at South Berwick that day. When the news reached Taunton that the beloved Isham had expired at the house of Doctor Wisner, where he had been cherished with the tenderest care, the few hours he was permitted to live, after coming on shore, the children of the town, as they heard the sound of the tolling bell, understood its meaning, and wept with no common grief for the loss of a man they loved. I have heard one, who was then a mere child say, that she was standing alone in a retired part of her father's garden at the time, and the impression the first stroke of that bell made upon her mind was never lost. It appeared to her young heart, as if the grave was about to close over every friend, and bury all her hopes.

“The Reverend

CHESTER ISHAM,

born at Hartford, Conn., March 29, 1798,

was ordained first Pastor of the Trinitarian Cong. Society
in this place, Feb. 18, 1824.

In the October following, his declining health compelled
him to embark for Cuba, whence he returned to Boston,
just in time to meet his wife and babe,
and to fall asleep, April 20, 1825.

Devout men carried him to his burial, and made
great lamentation over him.

For in his death, bright hopes, (alas! how many!)
were extinguished.

He was laid in this place, that he might
rest, with the people of his love around him.

Those who knew him, need no memorial of his worth,

But, for those who knew him not,

this stone has been erected

by the females of his flock.”

REV. ERASTUS MALTBY, successor of Mr. Isham, and
second Pastor of the church, was born in Northford, Ct.,
graduated at Yale College, in 1821, pursued his Theologi-
cal course at Andover, was settled January 18, 1826, and
still dwells among “his own people.” He last year
preached his “Quarter Century Sermon,” which, by re-
quest of the church, was published. He also preached a
sermon before the “Pastoral Association” a few years
since, which was printed. From the first named sermon
we derive the following facts: “In 1826, between seventy
and eighty persons united with the church by profession.
In 1828-29, were indications of spiritual blessings. Twen-
ty made a profession of religion. In 1831, there were

between sixty and seventy additions. In 1834, fifty-seven. In 1836, thirty-seven. In 1839, seventeen. In 1842, twenty-seven. In 1843, nineteen. In 1845, twenty-two. In 1848, fourteen, and in 1850, sixty-nine. During the "quarter of a century" reviewed, there had been five hundred and seventy-four additions; three hundred and ninety-five, by profession; one hundred and seventy-nine by recommendation. Of these, two hundred and ninety-one had been removed by death and other causes."

The Free-Will Baptist Church. North Taunton.

THIS church was organized, (according to a statement of Rev. Mr. Batcheler, its present minister,) June 13, 1822. The Calvinistic portion of the church which was organized fifty years before, removed to Norton.

"It consisted at its organization of ten members. Mr. Henry Harvey was at that time chosen Deacon, and Elder Reuben Allen their first Pastor.

Elder J. S. Morey was ordained Pastor Aug. 23, 1832.

April 7, 1838, Elder Folsome received and accepted a call to become Pastor of the church.

Elder Folsome discontinued his labors in 1840, and the pulpit was supplied for about six months, by Elder Fletcher, a Methodist.

In the early part of 1841, Elder Thomas C. Brown was chosen Pastor of the church, and continued his work with them until April, 1845.

Various ministers supplied the pulpit the remainder of the year, when the present Pastor, Elder T. H. Batcheler, took charge of the church. The church has passed through seasons of prosperity and of adversity since its organization, and now numbers about eighty members."

The Universalist Church.

A HISTORICAL sketch of this society was appended to a Farewell sermon of Rev. Mr. Quinby, preached to his people in 1851. He expresses the belief, that "the seeds of Universalism were sown in the minds of some few of the inhabitants of this town by the venerable Murray,* more than sixty years ago." He preached in Taunton several times. "In 1825-26, Rev. Mr. Carrique, who was then settled in Attleboro', came to Taunton and preached several times. The people were also visited by Rev. Mr. Pickering, Rev. Mr. Ballou, Rev. Mr. Whittemore and others between 1826 and 1830, who preached in the old Town Hall, where they gathered quite a large congregation. As early as February 1825, the following persons obtained an Act for the Incorporation of a religious society, viz: Alfred Baylies, Miles Stoddard, William W. Crossman, Charles Foster, John Smith, Isaac Babbitt, Samuel Caswell, Jr., Leonard Crossman, William N. Spinney, James Thurber, John Baylies, Alexander Black, Caleb B. Porter, Walter H. Atwood, Daniel H. Traft, Abijah L. Eddy, Caleb Churchill, Joseph Hood, William Presbrey, 3d., Luther Chase, Nathan King, Jr., Martin Churchill. The first settled minister was Rev. John B. Dods, who remained with the society from 1831 to 1835. He organized a church of thirty members in 1832. After the dismissal of Mr. Dods, there were no stated meetings of the society till 1839, when there was a reorganization, and Rev. William Fishbough, the second minister, settled the following year, (1840,) who resigned

* A writer in the American Whig, a newspaper published in Taunton, under the signature of * reviewing the Discourse of Mr. Quinby, thinks that Mr. John Foster also prepared the way for this form of religious belief, as he was doubtless a Universalist.

in 1844. Rev. W. R. G. Mellen, the third Pastor, was called to the charge of the society in 1844, and asked for his dismissal in 1845. Rev. George W. Quinby of Saco, Me., took charge of the society in October, 1846, and left for Cincinnati, Ohio, in November, 1851. Rev. J. S. Brown has recently been called to fill his place.

The society first occupied the meeting-house vacated by the Congregational Society, (Unitarian,) in 1830; their present place of worship is at the corner of High Street and Spring Street.

The Methodist Episcopal Church. Weir Village.

THIS church was organized at the Weir, in 1830. Its system of itinerancy has introduced a variety of ministers since that time. Their names have been as follows: Rev. Amos Binney, Rev. David Culver, Rev. Warren Emerson, Rev. John D. Baldwin, Rev. Caleb D. Rogers, Rev. Samuel W. Coggshall, Rev. Charles S. Macreading, Rev. Rufus Spaulding, Rev. Mosely Dwight, Rev. E. B. Bradford, Rev. Lewis Bates, Rev. Wareham S. Campbell, Rev. James D. Butler, Rev. Daniel Fillmore, Rev. J. O. Parkinson, Rev. William Livesey, Rev. Paul Townsend, and Rev. Samuel C. Brown.

Their meeting-house on Weir Street, was enlarged a few years since, to accommodate the increasing congregation.

The Protestant, or Reformed Methodist Church. South Taunton.

THIS branch of the Methodist Church was organized in 1830, consisting of fifteen members. Their meeting-house is several miles from "the Green," and was built in 1832.

They have had a succession of ministers, whose names, in part, are as follows: Moses Swift, Ebenezer Spindle, Pliny Britt, Joseph Eldredge, — Wheaton, John Eliot.

The Roman Catholic Church.

THIS Church was instituted in Taunton in 1831. The following persons have officiated as Priests: John Corry, of Ireland; William Wiley, of the United States; John O'Bierne, of Ireland; and Richard L. Wilson, a native of Ireland, in 1812, educated at Rome, and stationed in Taunton, July, 1846. Mr. Wilson left his station a year or two since. A large brick church has been recently built near the old one, on the road to Hopewell, which has not been accepted by the Society. The misunderstanding on that subject has created a temporary vacancy in the Priest's office, and disaffection toward the Bishop.

The Spring Street Church.

THE origin of this church is thus explained on the 22d page of the "Quarter Century Sermon" of Rev. Mr. Maltby, Pastor of the Trinitarian Congregational church: "The difficulty of meeting the demand for pews led to frequent discussions. After mature deliberation, it was concluded to organize another church, composed of members from this; and they to set up separate worship. Hence, say Church Records, page 113: 'In consequence of the large number in this church and congregation, and the difficulty of supplying applicants with pews in the meeting-house, two meetings of the church have been recently held, to consider the propriety and duty of dividing the church, for the purpose of forming amicably and harmoniously, another Orthodox Congregational Church in

this village, to occupy the Universalist meeting-house, which is now in possession of members of this church.' The Records add: 'The almost unexampled harmony and brotherly love, which have existed from the organization of the church, and do still exist, were frequently spoken of in the discussions of the subject, as a matter of joy and thanksgiving.' At a subsequent meeting, it was voted to form another church. For which purpose, members were dismissed from this, and publicly organized in Spring Street meeting-house, January 12, 1837. The sermon on that occasion was preached by the Pastor of this church." The church consisted of forty-four members; of these, forty-two were a colony from the Trinitarian Congregational Church at "the Green," and two were from the church in West Taunton. Their names were as follows: Otis Allen, Mrs. Lucy F. Allen, Dea. Roswell Ballard, Mrs. Hannah S. Ballard, George W. Braman, Mercy J. Briggs, Seth Burt, Mrs. Nancy Burt, Mrs. Lydia Carver, Lydia A. Carver, John Cooper, Philander W. Dean, Mrs. Harriet C. Dean, Benjamin F. Dean, Widow Caroline Farnum, Bethiah S. Hayward, Wealthy G. Hicks, Zephaniah L. Hodges, Mrs. Dolly Hodges, Sally H. Newton, Lara M. Perkins, Mrs. Clarissa Perkins, Nathan Rand, Dea. William Reed, Mrs. Mary Reed, Hodges Reed, Mrs. Clarissa Reed, John Reed, Jr., Mrs. Rebecca Reed, Mary G. Reed, Julia Reed, Clarissa W. Reed, Mary A. Reed, Rebecca Reed, 2d., Amos Stearns, Mrs. Chloe C. Stearns, Susan T. Waldron, Albert G. Washburn, Mrs. Mary Washburn, Harrison G. O. White, Mrs. Sybil White, Joseph Wilson, Mrs. Betsey B. Wilson, Mrs. Betsey H. Woodward. Roswell Ballard, and William Reed were chosen deacons. S. Hopkins Emery, its first

Pastor, a native of Boxford, Massachusetts, in 1815, graduated at Amherst College in 1834, was settled at Taunton November 23, 1837, resigned December 23, 1840, and removed to Bedford, Massachusetts, January 1841.

Rev. Lathrop Taylor, second Pastor, graduated at Middlebury College in 1839, was settled in Taunton, May 16, 1843, resigned July, 1845, and removed to Springfield, Vermont. He is now settled in Francestown, New-Hampshire.

The first Pastor of the church was recalled, and reinstalled, January 6, 1847, and still sustains the Pastoral relation to it.

Two hundred and twenty different persons have been connected with the church; and of these one hundred and fifty-two are present members.

The society have from the first occupied the old meeting-house of the town, situated on Spring Street; but are now erecting a new place of worship on Main Street, near Westminster, and will probably take a new name.

The Wesleyan Methodist Church.

THIS church was organized at "the Green," February 23, 1844. Its ministers have been as follows: Jotham Horton, O. D. Morse, John Broomley, William P. White, James E. Pomfret, and A. Latham. The meetings of this church were for a few years held in what was called "Wesleyan Hall," but are now discontinued, and the church is dissolved.

The Methodist Episcopal Church. Whittenton Village.

THIS is a branch of the church at the Weir, and has maintained distinct religious services for several years.

Its ministers have been Rev. Messrs. Hinekley, Burnham, Webb, Hardman and Bates. They worship in a school-house. It is proposed to erect a chapel.

The Central Christian Church.

THIS church was organized December 23, 1847. They have a commodious and attractive meeting-house on Prescott Street.

Elder John S. Maxwell, the first minister, a native of Lebanon, Connecticut, was settled April 1, 1848, and resigned the next year. He was succeeded by Elder — Ward, who has also resigned his charge, and is succeeded by Elder D. A. Russell, who entered upon his labors April 1, 1851.

The Swedenborgians

have held an occasional meeting in town for the last two years. Their usual place of meeting is Templar Hall.

There is a *Union* meeting in the chapel at the Forge in Squawbetty. There is no church organized, neither is there a resident ministry.

The Trinitarian Congregational Church of Middleboro' and Taunton Precinct includes many members from Taunton. Its meeting-house is nearly on the line, which separates the towns.

CHAPTER V.

THE CHURCHES AND MINISTRY OF NORTON.

THE names of the original purchasers and proprietors of what was called the "North Purchase," included within the limits of the town of Taunton, were inserted in the first volume. (Page 38.) Fifty-two persons were empowered in the grant from the Plymouth Court to hold the land, for which they paid one hundred pounds. The purchase was made in 1668. It continued a part of Taunton until 1711, or for the period of forty-three years; when on application, an Act of Incorporation was granted the settlers in this part of the town for the most part descendants of the purchasers, taking the name of Norton. The name may have been suggested by its relative position, lying *north* of the town of which it had hitherto formed a part. It included not only the present town of Norton, but parts of what are now known as Mansfield and Easton. A Precinct charter had been granted in 1709, and "the site of a meeting-house was designated by the General Court that year, and a building was erected before 1712."* Through the kindness of Hon. Cromwell Leonard of Norton, making application to the first parish for this purpose, I have been permitted to examine the early records both of church and society, in that town, from which I learn, that "a church was gathered in Norton on the 28th of

* Rev. Mr. Blake of Mansfield, Ms. Letter.

Oct'br, 1714. Those who covenanted* as members were

* Hon. Cromwell Leonard has forwarded me the original covenant of the Church in Norton.

"We who are by the Holy and Gracious Providence of our Most Gracious and Merciful God brought unto this blessed opportunity—unto this extraordinary duty of joyning ourselves together according to the instituted Church Visible; being deeply sensible of our own utter insufficiency, as of ourselves, unto so high and holy a work, (as also a privilege,) and having desired and labored solemnly and sincerely to search our own hearts and ways, and to humble our souls deeply and thoroughly before God, and to obtain pardon from Him and peace with Him through the blood of Jesus Christ; and also being awfully apprehensive of the dreadful presence of God, before whom we stand, and of the appearance of our Lord Jesus Christ, in the exercise of his Kingly and his Prophetical office in his church, we do, (in dependence upon His grace, and the conduct and assistance of His Holy Spirit, and in hope of His Gracious acceptance,) in His holy Presence, Name and fear solemnly, sincerely, visibly and professedly by our own free act jointly give up ourselves and our seed to Almighty God, as our only God, according to the terms of His own everlasting covenant, and unto our Lord Jesus Christ, as our only and absolute Savior, engaging ourselves with all our hearts and with all our souls unto Him, (in a way of obedience to His great Gospel ordinances of church fellowship, to live and walk together in a way of full and free subjection unto the only power and authority of Him, our dear and blessed Lord Jesus, the Great and only Shepherd and Bishop of our souls, as His power is visibly and ministerially exercised in the regular and orderly ministration of all Gospel ordinances, both of doctrine, discipline and worship in His church, by such officers, as he has gifted and given unto His Church to that end. Also as His power is exercised in and over our souls by His Holy Spirit, unto whom also we give up ourselves to be an holy temple in ye Lord. And we do further covenant with our Lord Jesus Christ, through the graces of His Holy Spirit, to keep ourselves clear and free from all profane communion with the profane world, and from all profane communion with any society of men, not walking according to the rules and commands of Jesus Christ and to keep unto Him, according to this our holy covenant with this particular instituted Church visible. And further we do in the presence of God, and in His holy name and fear, give up ourselves one unto another, by the will of God, covenanting to walk and live together as members of a Church of Christ, professing and practicing that one only true religion, which is revealed to us in ye Word of God, by the doctrine both of faith and obedience, according to that knowledge which God has given us of it; and also in the exercise of brotherly love and christian charity, in the constant performance of all duties of Church communion, under the regular administration of Word, Prayer, Seals and censures, even all Church administration, and that, as God shall help us, inoffensive'y and unblameably in order to our mutual edification and consolation.

Finally, we do covenant, by God's grace, to keep our communion pure and entire within ourselves, and to maintain orderly communion with all other Orthodox and rightly constituted Churches of Christ, endeavoring to preserve the unity of the spirit in the bond of peace.

Mr. George Leonard,* John Briggs, John Witherell, Senior, John Aldrich, Israel Fisher, Joseph Dunham, Thomas Skinner, Ephraim Grover, John Skinner, Thomas Grover, Nicholas White, Seth Darmon, John Hall." Dec. 9th, Nicholas White was chosen Deacon. The wives of Messrs. Leonard, Witherell, Dunham, and T. Grover, four of the original members, with Experience, the wife of Peter Aldrich, Mercy, the wife of John Hodges, Hannah, the wife of Eliezer Fisher, Mercy, the wife of Richard Briggs, Widow Rebecca Briggs, and Widow Sarah Lane were admitted to the church by letters from the church of Christ in Taunton, November 7th, or only a few days after the organization.

This holy covenant is humbly undertaken in the name and fear of God, with humble confidence in and dependence upon Him for ye assistance of His grace unto ye faithful performance of all these our holy covenant duties unto himself, and one unto another, with patience and perseverance to the end, with all humility, and most heartily praying that God would pardon all our sins, both past and present, and accept of us, as His covenant people, and become our God. To Him be Glory in the Church by Jesus Christ, through all ages, world without end. Amen.

Dated ye 4th of Oct. 1714: signed by Joseph Avery, George Leonard, John Briggs, John Witherell, Thomas Skinner, Peter Aldrich, Ephraim Grovier, Joseph Donham, John Skinner, Israel Fisher, Thomas Grovier, Nicholas White, Seth Dorman, John Hall.

July 27th, 1719, at a church meeting, the church did there approve of the Platform of Church Discipline and did agree by vote to practice according to the rule of it.

Sept. 5th, 1734. This Platform, agreed upon by the Synod at Cambridge, 1648, was read to the Church, and they did once more unanimously approve of it, or the substance of it, and agree to practice according to its rules."

* The name of Leonard has always existed in Norton. Not far from 1690, Major George, third son of Thomas Leonard, removed to that part of Taunton, and bought large tracts of land. Major George was Judge of the Court of Common Pleas in 1716. His son, Colonel George, was Judge of Probate, and Chief Justice of the Court of Common Pleas. His son George, the third from Thomas, married a daughter of Hon. Samuel White, was a Representative in Congress, and also Judge of the Court of Common Pleas. His daughter Peddy, relict of Hon. Jabez Bowen, Lieutenant Governor of Rhode Island, has recently died in Norton, at the original Leonard mansion, at an advanced age, leaving one of the largest landed estates in the Commonwealth.

Rev. JOSEPH AVERY, the first minister of the church in Norton, was ordained on the same day with the formation of the church. "At his ordination," say the records, "Rev. Samuel Danforth of Taunton, gave the charge, and the Rev. Thomas Greenwood of Rehoboth, gave the Right Hand of Fellowship." Mr. Avery was son of Mr. William Avery of Dedham, born April 9, 1687, graduated at Harvard University, 1706. In the year of his graduation, he was hired by the committee of Rehoboth, "to keep school within the Ring of the Green for a quarter of a year for £7, 10 shillings silver money."* He was afterwards employed by the General Court to preach at Free-town as missionary at ten shillings per Sabbath.† He had a brother in the ministry, settled at Truro, Rev. John Avery,‡ also a graduate of Harvard in 1706. Mr. Avery was dismissed from the pastoral office in Norton in 1753(?),§ and died April 23, 1770, aged eighty-three.¶

* Bliss' History of Rehoboth, page 133.

† Annual Report of Massachusetts Home Missionary Society.

‡ Rev. Mr. Blake, of Mansfield. Vide next note.

§ The date of Mr. Avery's death appears on the church records, but not of his dismission. For this latter fact, as well as some others in the notice of Norton, I am indebted to one who is intimately acquainted with the early history not only of Mansfield, the place of his settlement, but of that part of Bristol county. I am inclined to think however, that Mr. Avery was dismissed earlier than Mr. Blake supposes. The parish took action on the subject of his dismission, according to their Records, in November, 1748. They complain of Mr. Avery for "not ruling and governing the Church of Christ in the *South Precinct*, (so called in distinction from the *North Precinct*, now Mansfield, established in 1731,) of the town of Norton, according to the Platform of Church Discipline, (which said church had voted to be their Rule of Discipline,) nor according to the plain votes of that church which he himself had called for, but still refused to govern according to." (Precinct Records, page 28.) They moreover requested the church to dismiss Mr. Avery, but the church records in their imperfect, illegible state give no clue to the charges against Mr. Avery, or the precise time of his dismission. It must have been prior however, to April 17th, 1749, for on that day the "inhabitants of the South Precinct vote that Capt. William Stone, John Wild, and Dea. Benjamin Hodges be a committee to joyn with the committee of ye church in providing a minister to supply the Pulpit."

After Mr. Avery's dismissal, which was probably in 1749, several persons were invited to settle in the Gospel ministry who declined. There was a call issued for a meeting in the South Precinct meeting-house "to make choice of some man that is a learned orthodox man, June ye 16th, 1749." The result of the meeting was the concurrence on the part of the parish with the church in the choice of Mr. Eliakim Willis as minister. He declined the call. Again, March 20th, 1750, the parish concurred with the church in the choice of Mr. Joseph Roberts to be their minister. Mr. Roberts returned a written answer, dated September 29, 1750, declining the call, in which he says: "I have deliberated upon this important affair, and advised both with relatives and others, and in view of some circumstances among you, am inclined to think it best to determine in the negative. I hope none of the people of this place will either be offended or grieved with me in not giving my answer sooner, since Providence prevented by sickness, and my being perplexed by two calls at one and the same time. I conclude this reply to your invitation in the words of the Apostle: "Finally, brethren, farewell; be perfect, be of good comfort, be of one mind, live in peace and the God of love and peace shall be with you."

The record was made by George Leonard, for many years "Precinct Clerk." Hon. Cromwell Leonard, in reply to a letter of inquiry, writes: "When I was a boy, I very often visited the grave-yard which was but a few rods from my father's house, and there was hardly an inscription on a stone in that old burying-yard, that I could not repeat. Many of them I retain to this day, although learned half a century ago. I well remember the grave and stone of the wife of Rev. Joseph Avery, and also well remember asking my father, (who was one of his congregation,) where the minister's grave was, (as I could not find it,) and he told me that Mr. Avery did not die at Norton, and was not buried here. This, I have no doubt, is true. Our oldest people have no knowledge of his death or burial."

Again, Sept. 30, 1751, the Parish concurred with the church in the choice of Mr. Elijah Lothrop to be their minister. He likewise declined; and May 11th, 1752, the parish concurred with the church in the choice of Mr. Joseph Palmer to be their minister. They received answer as follows, in September of that year:

“To the first church of Christ in, and inhabitants of the first parish in Norton:

Dearly beloved in the Lord:

Inasmuch as it has pleased Almighty God, the wise Governor of the world, to permit a separation between you and your late Reverend Pastor, and since this separation to incline you so far to pursue your own best interest, as to be desirous of re-settling the Gospel ministry amongst you, and since He from whom every man's judgment proceeds, who has the hearts of all men in His hands, has inclined you to choose me for your minister, (unworthy as I am,) as appears by a copy of your votes sometime since presented to me; and having, as I trust, with a serious concern to promote God's glory and holy kingdom, both in myself and you, taken into consideration, your invitation of me, to settle among you in ye work of ye Gospel ministry; and having been importunate with God for direction, and having asked advice of men, am determined to accept of your invitation; with only asking that you would please make an addition to the offers you made me for my support,* and that is, viz: to supply me with sufficiency of fire

* The Parish voted “as a settlement one hundred and thirty-three pounds, six shillings and eight pence, lawful money, one half thereof to be paid in a year after he shall settle, and the other half in two years. Voted, also, as his annual salary, the sum of sixty-six pounds, thirteen shillings, and four pence, lawful money.” This was a small advance on Mr. Avery's salary, which was in 1735, £60, and “for his care of the meeting-house, sweeping, locking, and unlocking the same,” three additional pounds. In succeeding years the parish allowed for “Mr. Avery's

wood, it being no more than what is common of late with towns and parishes to do. By your granting this, I do accept of your invitation, trusting in the Great Head of the Church for assistance in ye important service, and in your goodness for a comfortable support, if what you have already proposed, and may now further add for that purpose, should prove insufficient. Desiring your earnest prayer to God for me.

(Signed,) JOSEPH PALMER.

Cambridge, Sept. ye 15th, 1752."

Rev. JOSEPH PALMER, the second minister of the South* Precinct of Norton, was graduated at Harvard in 1747, and ordained in Norton, January 3, 1753. He died April 4th, 1791, in the sixty-second year of his age, and thirty-ninth of his ministry.† He died and was buried among the people of his pastoral care and love. Hon. Cromwell Leonard, whose father owned and occupied the place, where Mr. Palmer lived and died, has transcribed and forwarded the inscription on the stone erected to his memory.

negro's sweeping, locking and unlocking the meeting-house," one pound less. The proposition Mr. Palmer made concerning the "fire-wood" was not acceded to, "The Precinct looking upon what they have already voted as sufficient." How the matter was finally adjusted, does not appear. But the final answer of Mr. Palmer is on record in these words:

"Dearly beloved in the Lord: whereas you have once and again, (by your votes,) manifested a desire of my settling with you in the work of the Gospel ministry, I would now inform you that I am determin'd, and do accept of your invitation upon the offer you made me for my support: trusting in your goodness, for a comfortable maintenance, if what you have offered, should not be sufficient; and desire your prayers to Almighty God that I may be a faithful Pastor.

(Signed,) JOSEPH PALMER.

Norton, Oct. 21, 1752."

* It has been already stated that this part of Norton was so called to distinguish it from the North Precinct, now Mansfield.

† Norton Church Records, page 18. Also, Rev. Stephen Palmer's sermon on death of Rev. Roland Green, page 19.

“Sacred

To the memory of the Rev. Joseph Palmer,
Pastor of the Congregational Church and Society
in Norton.

“He departed this life April 4th, 1791, in the 62^d year of his age, and 39th of his ministry. His character was an assemblage of those eminent and endearing virtues, which constitute the faithful pastor and exemplary christian, the kind husband, the tender parent, the generous friend and the good man.

“He taught us how to live, and oh! too high
A price for knowledge! taught us how to die.”

Mr. Leonard adds: “The society are now worshipping in their third house. I believe the *first* house was not much used after Mr. Avery’s death, and the *second*, which according to my remembrance, was erected about the year 1753, was abandoned soon after the death of Mr. Clark, our third minister, who died in 1835. I have learned from my parents, that Mr. Palmer was not without his trials and troubles in his parish, but had, as a whole, a quiet ministry.”

“Mr. Palmer’s widow survived him a little more than fifteen years. She died May 20, 1806, aged 72 years.” This fact is found in a note to “a sermon delivered at Mansfield, July 31, 1808; being the fourth Lord’s Day after the interment of Rev. Roland Green, Pastor of the church in that town, by Stephen Palmer,* A. M., Pastor of

* Mr. Palmer of Norton had four sons, William, who died at the age of thirteen, Joseph, Stephen and George. He also had four daughters. Sarah, the eldest, yet lives, on a small place in Taunton, on the Providence road, a short distance beyond Oakland. The next daughter was the wife of the Rev. George Morey, late of Walpole, Mass., and the mother of the Hon. George Morey, a well known lawyer of Boston. The third daughter was wife of Rev. Dr. Richmond, late of Dorchester, but for a long time minister of Stoughton. The fourth and last daugh-





Pitt Clarke

the first church in Needham." Stephen Palmer was son of the minister of Norton and a graduate of Harvard University in 1789. He informs us that Rev. Mr. Green of Mansfield "prayed at the funeral of his father, and on the succeeding Lord's Day preached at Norton to the bereaved church and society. His text in the forenoon was Rev. 2: 1, *These things saith He, who holdeth the seven stars in his right hand*—and in the afternoon Heb. 13: 7, *Remember them, which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation.*"

Rev. PITT CLARKE was the successor of Mr. Palmer in the ministry of Norton. The church made choice of him as Pastor, October 12, 1792, and he was ordained July 3, 1793. From a friend I have received a suitable sketch of his life and character, which is here inserted.

"Rev. Pitt Clarke, (or Clark as the name was formerly written,) long known as the Pastor of the First Congregational Parish in Norton, Massachusetts, was born in Medfield, in the same State, January 15, 1763. His father, Jacob Clark, was one of three brothers, whose grandfather came from England and settled in the north of Wrentham. His own grandfather removed to Medfield, and purchased a farm, where some of the descendants of the family still remain. Pitt, was one of a family of seven children, for whom the tilling of the soil in a retired New-England village, with constant and severe econ-

ter was Hannah, and the wife of Rev. Isaac Braman, long the minister of Rowley. Hon. Cromwell Leonard, who has furnished other important facts in the notice of Norton, quotes the above from memory, and adds, that he thinks the name of Mrs. Morey was Mary, and of Mrs. Richmond, Lucy, but is not certain. Mr. Leonard is related to the "Leonard family" already noticed. They all claim descent from Leonard, Lord Dacre, one of the most distinguished families of the nobility in England, "descended in two lines from Edward III."

omy, afforded sufficient, but not abundant means of support. In his mother, whose maiden name was Meletiah Hammond, were united an intense religious sensibility, a deep and almost painful feeling of personal responsibility, and a naturally nervous temperament. These all prompted her early and earnestly to instill into the minds and hearts of her children, a pious reverence towards God, a sense of the great importance of religious interests, and daily habits of devotion, to which, more than any other outward cause, may be attributed the early determination of this one of her sons to devote himself to the sacred office. An early fondness for the acquisition of knowledge, and a desire to increase his fitness for that high post of duty, led Mr. Clarke to covet eagerly the advantages of a public education. These however, the straightened circumstances of his family could not readily command, and made it manifest, that if acquired at all, they must be by his own exertions. Various circumstances conspired to postpone, to a comparatively late period, any opportunity to accomplish these wishes. His daily services were required upon the farm; public and private interests were disturbed by the war of Independence; he himself was at one time called upon to join the militia of his native town in a sudden expedition to defend the State against a threatened invasion of the British by the way of Rhode Island; the destruction of his father's house and furniture by fire, (a circumstance of no small moment to a family so situated,) all united to frustrate his early endeavors to obtain an education. Soon after the close of the Revolution however, having by industry and great frugality, gathered together a portion of the requisite funds, he applied himself with renewed earnestness to the studies preparatory

for entering college. These he pursued by the aid, and under the direction of the late Hannah Adams, a name widely known in the literature of New-England. From her faithful training he passed, with credit, into Harvard University in July, 1786, at the age of twenty-three years. His mind, naturally vigorous, and inquisitive, inclined him more particularly to scientific and classic studies, and in these, especially in the mathematical department, his scholarship was sound, and much beyond that usually attained by the graduates of his day.

He received the honors of the University in 1790, but was compelled to devote his first exertions to replenishing the slender capital he had prepared for his education, by the emolument of teaching. For two years he took charge of the town school in Cambridge, at the same time devoting all the leisure, he could command from this duty, to the pursuit of his theological studies, and in April, 1792, was examined and duly approbated to preach, by the Cambridge Association of ministers. After occasional services in neighboring parishes, in August of that year, he relinquished his school, and accepted an invitation to preach from the first Congregational society in Norton, whose pulpit had been recently made vacant by the death of the Rev. Joseph Palmer. This was the first place of his preaching as a candidate, and though the desk had been previously occupied by several others since Mr. Palmer's decease, such was the favor with which his labors were received, that, after preaching only four Sabbaths, he received from the church an invitation to become their pastor. This call was sudden and unexpected to him, and following upon so recent an acquaintance, did not command the unanimous assent of the parish, though seconded by a

decided majority in the church. He did not immediately accept it, but with that cautious judgment, for which he was ever distinguished, proposed a temporary arrangement, by which he continued to supply their pulpit during the following winter and spring, thus securing to himself and the parish, an opportunity for more mature deliberation before entering upon an engagement which was then regarded as terminating only with life. A better acquaintance on the part of the parish served only to increase the confidence his first coming had inspired, and resulted in a renewed and more decided invitation, from church and parish, to make the connexion a permanent one. This invitation he accepted, and he was accordingly ordained July 3, 1793, the services of the occasion being principally performed by the Rev. Thomas Prentiss, of Medfield, who preached the sermon, Rev. Jacob Cushing, of Waltham, who gave the charge, Rev. Roland Green, of Mansfield, who gave the right hand of fellowship.

“A solemn day to me!” (says the Pastor, in a short auto-biographical notice found among his papers after his decease,) “my deepest impression was, that I was insufficient for these things. I felt the force of that passage, ‘I knew not how to go out and come in before the people,’ and made it the subject of my first discourse after ordination.”

This, his first field of earthly labor, proved the only one in which he was to work. For two and forty years, the connexion thus formed continued unbroken, and then only by the hand of death. So many years of his early life, spent by Mr. Clark in the healthy exercise of the farm, with a constitution of great natural strength and vigor, and the simple habits of living, to which he always adher-

ed, all combined to secure to him a life of uninterrupted health and strength, and enabled him, with a constancy and certainty, rarely equalled, to meet the various and constantly returning duties of his office. Rarely if ever was he known, from any cause, to be absent from the desk on the Sabbath, from the bedside of the sick and dying, the house of mourning, or any other station, to which duty called, during all the years of his lengthened ministry. He was remarkable for his habits of industry, regularity and order,—always an early riser, the first hours of the morning found him uniformly at his work, and many of his discourses were prepared during the earliest hours of days largely occupied by the labors of the farm. He continued, during all his life, to supply the deficiencies of an inadequate salary, by partaking, in common with many of his parishoners, in the toils of the husbandman, with which his early training made him familiar.

His whole character, as a man and a minister, was not only above all reproach or question, but in every respect faithful and exemplary. Among his clerical brethren he was widely respected for his sound judgment and wise counsel, and was frequently called to assist or preside in their deliberations. He took a hearty and efficient interest in the cause of education, devoting much of his time and attention to the care of the common schools in his parish. He rendered important service, for many years, as a member of the Board of Trustees of the Bristol Academy, in Taunton, and in 1827 became a life member of the American Education Society.

He possessed largely the confidence of his people, and his counsel and advice were often sought by them, in matters of private and personal concern. Among them he

was loved and esteemed, as possessing, in an unusual degree, that quiet evenness of temper, that daily serenity of life, and calmness of judgment, under all circumstances, which must ever form the most reliable elements of character. In him, these qualities so constituted the texture of his daily life, that those who knew him best and saw him oftenest, rarely, if ever, saw them in any degree disturbed or shaken.

These characteristics appeared in his public ministrations, and gave to them a quiet and simple earnestness, accompanied by a directness of appeal and application, which rendered them profitable to the people of his charge, and made him an acceptable preacher in all the neighboring pulpits.

Mr. Clarke continued always to enjoy the confidence of the University where he was educated, and his house, was often selected by its government, as the temporary residence of those, whose immediate connexion with the college was, from any cause, interrupted; and many passed from his careful hands to the walls of the University.

In the constant, but unobtrusive duties of his parish, the forty-two years of his life and his ministry passed away. It appears from the entries in a diary, kept during the last twelve years of his life, and found among his papers after his decease, that a sense of the importance of his duties, and of the obligation to fidelity imposed by his office deepened as he saw himself approaching the end of his earthly ministry. Though his health and strength failed not, still with each year he seemed more fully to realize that but few more remained to him here.

The last entry made in his diary, under date of January 1, 1835, though he was then in perfect health, closes with

these words: 'The days of my years teach me that the solemn test of my character is at hand—that eternity is at my door—that there is but a step between me and death.' This step was shorter even than he anticipated. A short but severe illness of only eleven days duration, arrested him in the midst of his active duties, and suffered but one Sabbath to pass between the one which witnessed his last ministrations to his own people and that on which they were summoned to mourn at his funeral. He died February 13, 1835, at the age of seventy-two—meeting the end in a sustained and serene faith, as being but the beginning of the better life. One of his clerical brethren,* who visited him frequently during his sickness, spoke of this dying scene in these words:

'I testify, (and I bless God for the privilege of so testifying,) that often as I have stood by the bed of mortal sickness, and prayed, and watched and wept as one and another of the spirits of flesh was quitting its tenement of clay, never have I beheld a death-bed scene more sublimely edifying, more christianly serene, sustained, and consoling, than that of the aged servant of Christ, who sleeps in death before us. Truly his latter end was *Peace*. He knew in whom he believed, and "endured, as seeing Him, who is Invisible." The Being whom he served, shed down into his soul the gladsome tokens of His presence. Supports he experienced, which the world could not give, which flesh and sense were incapable of administering, but which death itself could not take away. "My heart is fixed," he exultingly exclaimed, "My heart is fixed, trusting, O, Lord, in Thee. I am now ready to be offered,

* Rev. Andrew Bigelow, D. D., then minister in Taunton, who preached in Norton on Lord's Day, February 15th, 1835, a funeral sermon which was afterwards published.

and the time of my departure is at hand. Father, into Thy hands I commit my spirit." And he sunk from life to rest in peace, and sleep in the "blessed hope."

Rev. Pitt Clarke was married to Rebecca Jones, youngest daughter of Col. John Jones, of Hopkinton, Massachusetts, February 1, 1798. He was married a second time to Mary Jones Stimson, daughter of Doctor Jeremy Stimson, of the same place, November 12, 1812. He had nine children, three of whom died in infancy. Six are still living, viz: By his first wife, Abigail Morton Clarke, the wife of Mr. John J. Stimson, of Providence, Rhode Island; William Pitt Clarke, now residing in Ashland, Massachusetts; John Jones Clarke, Esq., of Roxbury, Massachusetts. By his second wife, George Leonard Clarke, of Providence; Manlius Stimson Clarke, Esq., and Edward Hammond Clarke, M. D., of Boston, Mass.

The body of the departed father lies in the church-yard of Norton, awaiting the call of that voice which wakes the dead. The following epitaph is to be read by the living:

"In the firm hope of everlasting life,
In faith, in virtue strong, the christian dies;
And he, who oft at others' death-bed prayed,
Himself now all its hidden mystery tries.

Faithful to conscience, prompt at duty's call,
Anxious from sin and woe his flock to save,
He lived to bless, then paid the debt of all,
Yielding to God the spirit that He gave."

Several of Mr. Clarke's sermons were published in his lifetime. Of these I have seen and examined the following: "A Discourse, delivered before the Norton Female Christian Association, on their anniversary, June 3, 1818; a sermon, preached at Mansfield, the Sabbath after the

Interment of the Hon. Ebenezer Warren,* who died January 1, 1824; a sermon on "the formation of a new heart," published by Leonard C. Bowles in his "Monthly Publication of Sermons" for May, 1830. The same year with his death, was issued an address to his people, found among his papers. Appended to Doctor Bigelow's Funeral Discourse are interesting extracts from the private journal of Mr. Clarke, during the latter part of his life. "The Right Hand of Fellowship," given Mr. Pipon at his ordination in Taunton, January 15, 1800, is appended to the sermon preached on the same occasion by Dr. Kirkland. Three of the earlier sermons of Mr. Clarke, in MS., have been submitted by his sons for examination, the first, number 18, from Isaiah 1: 3, "My people doth not consider;" the second, number 24, from 2 Cor. 6: 2, "Behold, now is the accepted time; behold, now is the day of salvation;" and the third, number 77, from Gen. 3: 6, "And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise; she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat." The latter sermon is given to the reader, as it was preached in Norton, January 19, 1794.

* From the sermon, it appears that Hon. Ebenezer Warren was brother of General Joseph Warren, the hero of Bunker Hill, and Doctor John Warren, a Physician of Boston, and once Professor in Harvard University. Ebenezer was a member of the State Convention in 1788; in 1790, he had a commission from Gov. Hancock to be Justice of the Peace, and three years after, he was appointed Judge of the Court of Common Pleas.

SERMON by REV. PITT CLARKE, of NORTON, in
1794.

GENESIS III. 6.

And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, as a tree to be desired to make one wise; she took of the fruit thereof and did eat, and gave also unto her husband with her, and he did eat.

SUCH was the conduct of our first parents. Though they were happy in the smiles of each, and might partake of all the innocent pleasures and delights which the garden of Eden afforded, yet they were not satisfied. They were not contented with the rich fruition of Paradise, so long as there was a prohibition upon a single thing. Such their aspiring aim after more than was allowed them, such their curiosity to grasp what they had no business with, that they soon leaped the bounds, which were set them, and forfeited the peculiar happiness of the Garden.

Whatever be the name or nature of the forbidden tree, it was a test of obedience, and designed as a trial for probationers. Not to stand this trial would be a loss of innocence, and of course a loss of perfect happiness. Though the eating of the forbidden fruit would be an increase of knowledge, yet it would be painful knowledge,—bitter experience,—the regret of forfeiting the felicity of Paradise, and being cast into a world of sorrow, suffering and woe. The leading ideas contained in the text, are, that mankind are prone to gratify present taste at the risk of

their greatest good, and also to copy the wicked examples of others, though by it they forfeit their supreme felicity.

When the woman saw that the tree was good for food—pleasant to the eyes, to taste, &c., she took of the fruit thereof. And when she gave it to her husband, he followed her example. Though they were plainly told by their Maker, that the consequence of eating would be certain death; yet the strong propensity to gratify the taste, or indulge a vain curiosity, impelled them to go contrary to their own convictions of right, and to risk all consequences.

By the same desire of carnal indulgence mankind at the present day act contrary to their own convictions, and risk future happiness.

Thousands who acknowledge the great truths of natural and revealed religion, are found to act in opposition to them. They follow those things, that are pleasing to the taste, to the eye, and lusts of the flesh, and thereby hazard their present peace, and forfeit all hopes of future happiness. There may however be a secret hope, as there doubtless was in the minds of our first parents, that the threatenings of God will not be executed upon every transgression. Mankind at the present day have no more reason to doubt the authenticity of revelation, or the certainty that God is speaking unto us, in the holy Scriptures, than Adam and Eve had to doubt the declaration of God to them. But notwithstanding all this, there are doubts entertained respecting the evil consequences of sin, or the threatenings of God. In this respect our first parents were led into doubts. They were enticed into a secret belief, that God's threatenings would not be executed.

Nothing but dear-bought experience would convince them to the contrary. In like manner we find many at the pres-

ent day, influenced by a notion, that sin is not so malignant and destructive, nor God so strict in executing punishment as is represented in Scripture. And nothing will convince them but sad experience. By spending a whole life in sin, and being doomed to eat the fruit of their own way, they then too late feel the consequences of disobedience.

The rich man lived in carnal indulgence, regardless of future consequences; but when he died he felt the evil of his ways. Lifting up his eyes in torment, he begged Abraham to send to his Father's house, and warn his brethren and friends lest they also come into the same punishment. For he says, if one go unto them from *the dead*, they *will repent*. Abraham, who well knew the nature of man, said, if they believe not Moses and the Prophets, neither will they believe though one should rise from the dead; intimating that nothing but the dear-bought experience which he had would convince many of their danger.

There are persons who believe in God, and in natural and revealed religion, but they have not that realizing sense of his promises and threatenings, which influences their conduct. All the knowledge in the world—the most perfect view of all the truths and doctrines of revelation, will avail but little, unless the *affections are engaged and interested* on the side of *virtue*. Men's principles will only float useless in the *head*, till the *heart* be warmly affected, and feel interested in yielding obedience. The desire or curiosity for disobedience is to be mortified, and the inclinations brought into subjection to the will of God. A fixed, animated resolution to serve God, is the thing which influences to real practice. This treats with disdain everything, that militates with it, and

says to the evil insinuation, get thee behind me, Satan. For it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. Had our first parents adhered to this resolution, the subtlety of the serpent would not have beguiled them. And did all mankind form such a resolution and abide by it, they would have grace to overcome every temptation to sin. But by irresolution, or want of consideration, the grace of God is lost,—his holy spirit grieved away; the evil one takes the advantage, and the commission of sin is the consequence. Every man under the exercise of reason is ready to acknowledge, that eternal happiness is preferable to any short-lived pleasure,—that the favor of God is better than all the pleasures of sense. Were eternal glory always present to the mind and the happiness of living with God continually in view, the objects of the world would not be so influential. Mankind are led astray by yielding to present good, without considering the consequences of it. In this way our first parents fell from their state of innocence and glory. Their appetites sought present indulgence,—their affections were placed on present good, and not properly considering the consequences of gratification, they eat of the forbidden fruit. Mankind at present by fixing their eyes on sensual objects, to the neglect of spiritual, become slaves to their appetites, and passions. And from a wish to please the fashionable world, they yield to fashionable vices. This world and its objects are the general topic of conversation, and uppermost in the mind; and therefore most likely to gain the affections. Especially the gay and volatile are so transported with these sensual pleasures, as to neglect the consideration of more durable good, and are regardless of future misery. Indeed the greater part of

the follies and vices of the world are brought on in the same way, as was the first transgression. Those things that are pleasant to the eyes, gratifying to the sensual appetite, or flattering to worldly ambition, preponderate over all the bulk of mankind, and become the most powerful springs of action. Thus the rising generation are led to please the fancy. The middle-aged are impelled with a desire of wealth, or of making a worldly appearance, or of gratifying a worldly ambition. And parents are in general most pleased with those children who are the most forward in external graces, or showy qualifications. All this propensity is natural to depraved creatures, and has been handed down from the first violators, who when they saw the tree was good for food, pleasant to the eyes, and a tree to be desired to make one wise, took of the fruit thereof, and did eat.

When this wicked example is once set, there is a stronger propensity in others to follow it. For mankind are very much led by example, and formed by imitation. There is hardly anything too absurd to maintain, that is fashionable, hardly anything too wicked to be done, if it be generally practised. Young people imitate those who go before them, and the bulk of common people follow the example of those more influential.

Thus mankind are prone to gratify present taste, and to copy after others in sin, though it be contrary to rational conviction. This is the way in which the first sin was committed, and which the wicked have followed ever since.

We will now examine some of the causes which lead to this.

The first, I shall mention, is giving way to vain and low conceptions. It was vanity in Adam and Eve, to suffer

temporal food, or what was merely pleasant to the senses to overpower weightier considerations, such as breaking a divine command, and forfeiting a paradise of bliss. This was descending below their rank — degrading their natures. They were endowed with rational souls, — capable of the sublime and exalted enjoyment of their Maker. It was certainly vanity in them to let the bodily senses divert the nobler powers of the mind from God, the source of happiness.

Vanity is an equal source of error among us, their offspring. It is equally criminal in us to suffer the desires of the body to overpower the cravings of the soul, or to fix our supreme attention on the things of time and sense. The indulging of vain, and low conceptions has a direct tendency to lead into sin. It draws off the faculties from the love and service of God, and fills the soul with creature enjoyments. The Psalmist says, *Men of low degree are vanity*. And the Apostle declares of the wicked, *They become vain in their imaginations and their foolish hearts are darkened*, — that while they know God, they worship him not as God, but they worship and serve the creature more than the Creator.

This is one great source of their wickedness and ruin.

A second cause, why mankind so often plunge themselves into sin, is gratifying curiosity, or following an inclination for pleasure, — not pleasure which is considered at the time as criminal, but that, which is thought free from dangerous consequences, or which promises an overbalance of good to the ill feared. Though many are led astray by their appetites, yet not always in contradiction to their persuasion, that bad consequences will follow. Our first parents would undoubtedly have refrained from eating the

forbidden fruit, had they at the time a realizing belief that the threatenings would be executed. They were flattered to think, they should not die in consequence of it; but, that they would be made wiser and happier by it. Thus men are flattered into sin by the fallacious appearance of good, without apprehending the evil of it. No person, in the exercise of reason would taste the most delicious food, were he certain, that immediate death would be the consequence. Let a person be ever so much addicted to intemperance, he would not indulge his appetite,—he would not run into excess, if he saw the hand of vengeance over him, ready to destroy him for it the next moment. The wicked run on to eat and drink their own damnation, from a delusive hope, that they shall somehow escape future punishment, or after they have tasted the pleasure of the pursuit, they shall avert the danger by an after repentance. A man on the gallows, or under the operating sentence of death would not commit sin, had he an opportunity to do it. His feelings, and desires would then be on the side of virtue. Eternity would then fill the whole compass of thought; and everything would draw into obedience. But when death is viewed at a distance, and the pleasures of sense are present to the mind, these steal away the affections, and swallow up the thought of a hereafter. Inclination to gratify rushes upon the mind, and present pleasure preponderates over all future good.

A third reason why men are carried beyond bounds, is a want of consideration. They do not consider what is their greatest good, and what will lead to their greatest happiness. They do not consider the evil consequences of sin. They follow first appearances without suitable deliberation. When our first parents thought the tree desira-

ble to make them wise, they, without consideration, partook of the fruit. They did not sin because they loved it, nor do sinners fall into vice, because they desire it in itself considered; but they connect great apparent good with it. And this false judging, or deception is owing in a great measure to a want of consideration. For this reason multitudes fall precipitately into the commission of sin. They form hasty decisions, or act without consideration. Self love, or something agreeable to the external senses, hurries them on, and they act almost without thought. And thus acting they very soon make that appear *reasonable*, which is *agreeable*. For it is a just remark, He, who earnestly wishes, that a thing were lawful, has half consented that it is so. Dishonesty has already crept into such a man's heart, and the transition from thence to the head is quick and powerful. Various are the windings and turnings of self-love and deceptions of sin, by which men inconsiderately deceive themselves. The wicked, if they did but consider, would acknowledge, that they are more dishonest with themselves than with one another. A man may cheat his neighbor, but he cheats himself the most. He robs himself of a treasure infinitely more valuable, than all worldly goods. The thief, who allows himself in stealing, cannot possibly take from another, anything that is of so much worth, as what he takes from his own soul. For in the very act he robs himself of innocence and virtue, which are far above the price of rubies. The man who murders another, is worse than a murderer to himself. He plunges the dagger of wickedness into his own immortal part. So in all human dealings. The injury which one man does to another, is not so great as that which he does to himself. For that which

we do to another is only temporal; what we do to ourselves is eternal. It is therefore for want of consideration, that any person allows himself in fraud, in theft, or any kind of wickedness. For every one, who properly considers, must know, that it is of the highest interest to love God, and keep his commands, — to do justly, love mercy, and walk humbly with God.

Another motive to sin, which arises principally from the same cause, is a spirit of conformity. *The woman took of the fruit — gave also unto her husband and he did eat.* This spirit of conformity is so powerful that the whole world is governed in a great measure by example. In vain do parents teach their children the ways of religion, if they walk not in them themselves. The same may be said of ministers, and all instructors. Their precepts avail but little, unless enforced by good example. One spark of virtue carried into practice is worth thousands in mere word, or speculation. For thousands will catch the spirit of example sooner than they will be influenced by mere lip instruction.

All this goes to prove that there is a great proneness in mankind to fall into the examples of others, though they are spoken against and known to be bad. If leading characters eat the forbidden fruit, and seem to prosper, others will do the same. They easily swim with the current, and rather follow the multitude, even to do evil, than resolutely to stem the torrent of fashionable sins, and persevere in a course of self-denial. This spirit of conformity and want of consideration are two powerful causes for the commission of sin.

For our improvement then we ought to put ourselves upon the guard against them. The only effectual way to

do this is to adhere to the commands of God, to follow the leadings of his spirit, and yield obedience to his will. It is he alone, who savingly affects the heart,—animates the springs of action,—and engages the affections on the side of religion. But he will be sought, that he may do all this for us. We are to use the means, by fixing our thoughts long and often on religion. Howsoever disagreeable at first, by often musing upon it, the fire may kindle. By consideration, reading, hearing the word, meditation and prayer, the mind becomes seasoned for religion, the heart susceptible of deep impressions.

Consideration and meditation are two powerful guards against sin, and great incitements to virtue.

Consider therefore before you act. Consider what you are about to do,—the nature of inaction—the consequences,—whether it be contrary to the commandment of God.

The Right Hand of Fellowship

AT THE ORDINATION OF REV. JOHN PIPON, OF TAUNTON, JAN. 15, 1800 ;

BY THE *Rev. Mr. CLARKE*, OF NORTON.

THE gospel of our glorious Redeemer is a system of love admirably designed to suit the condition of fallen men, and to draw them into the practice of its amiable virtues. To promote this design in a way consistent with human feelings, ambassadors are commissioned by the Spirit of God, to proclaim the proffers and blessings of it, and to

persuade mankind, if possible, to conform to it. That they may happily succeed in this work, it is highly important for their endeavors to be in *unison*, and their whole deportment to be a brilliant copy of that love they are required to inculcate upon others. There is a captivating charm emanating from a band of brothers, whose hearts appear unitedly warmed with the noblest sentiments, glowing with the purest affection, and whose individual and combined exertions are most fervently employed in propagating the most benevolent of systems. Such an affecting harmony in sentiment, design, and pursuit, must have a strong tendency to ennoble their exertions, to recommend the cause they would promote, and to incline many to espouse its interest. This harmony ought ever to be conspicuous among the ambassadors of Christ. They ought not only to be cemented in heart-affection and fervent affection, but their union is to be *sealed* and *solemnized* by an *external token*, significant of their united ingraftment into the love of Christ, their combined engagement to promote his interest, and their mutual obligation to discharge reciprocal offices of love, counsel, and support, in the service of their common Master. The gospel appellation for this token is, *The Right Hand of Fellowship*.

As you, dear brother, have now been publicly enrolled among the ambassadors of Christ, it remains to seal, and solemnize our union with you by *this apostolic ceremony*. Therefore, in the name, and by the desire of the venerable Council, here convened, I present you THE RIGHT HAND. By this friendly token, we welcome you into the labors of the christian vineyard; embrace you as an equal partner with us in the dignities of the pastoral office; ratify our union with you in the love and fellowship of the gospel,

and solemnly announce our readiness to assist, sympathise, and rejoice with you in promoting universal love and piety. As we cheerfully pledge this by the tender of *our* right hand, so *your acceptance* of it is, on your part, a public declaration of your readiness to afford us equal help, as occasion and circumstances require.

The cause we are bound to promote is, that of love to God, and good will toward man. Though this work be easy and pleasant in itself; yet, through the hardness of men's hearts, it often becomes arduous, difficult and discouraging. We need each other's aid, counsel and support. We shall do well, my brother, to embrace all opportunities to strengthen and encourage, comfort and enliven each other, while laboring through this vale of tears. As a friend, I advise you, as a brother, I entreat you, *to be wise as a serpent, and harmless as a dove*. Open the eagle-eye of caution upon all; carry the melting tongue of kindness to all; practically display the unblamable image of holiness before all. Let the fire of gospel love and piety so meliorate and inflame *your* heart, that all your friends may catch its genial warmth, and your enemies, if such you have, may, instead of opposing, be melted into the same temper. Go forth, my brother, and the Lord be with you.

BRETHREN OF THE CHURCH, We extend the hand of affection to you, soliciting your help and support for this our brother, in performing the important duties of his trust among you. It is much in your power to soothe his cares, to ease the burden of his trials, and to strengthen him in the work of the Lord.

As a friend and neighbor, deeply interested in your christian welfare, I would press my friendly entreaties, that

you would ever be ready to encourage him by expressions of love and kindness ; to animate him by a lively attendance on his preaching ; to magnify his office, by treating him as an ambassador of God ; to remember him with the tenderest affection in your addresses to the throne of grace, and to crown his ministerial labors by a peaceful and holy walk, according to the commands and ordinances of Christ. May you both be feelingly alive to your respective duties, and finally receive of the great Shepherd, an unfading crown of everlasting glory.

Rev. ASARELAH M. BRIDGE was ordained as Mr Clarke's successor, Jan. 27, 1836. The records of the church do not inform us when his pastoral relation ceased.

Rev. WILLIAM P. TILDEN was ordained to the pastoral charge of the Society, April 21st, 1841.

Rev. FREDERIC HINCKLEY succeeded Mr. Tilden in the pastoral office Oct. 1st, 1848.

Rev. GEORGE F. CLARKE was Installed Pastor of the church, August 11, 1852, and is still in office.

The Baptist Church.

The original organization of this church was not far from 1775. They erected a house of worship not in Norton, but within the present limits of Taunton, in the north part of the town, where they continued until 1835. At that time, in consequence of the prevalence of other views than their own in the society, a portion of their members withdrew and reorganized at the house of one of the brethren, and have ever since that time (Oct. 13, 1835) maintained separate worship. The remnant constitute the present Free Will Baptist Church in North Taunton. The

members present at the reorganization of the Church in Norton, were thirteen, as follows: Caleb Atherton, Tisdale Godfrey, Amos Keith, Beulah E. Lincoln, Nancy Lincoln, Hannah Thayer, Lydia Thayer, Patience Lincoln, Betsey Snow, Stella Keith, Nancy Austin, Anna Macomber, Joanna Atherton.

The ministers of the church since its reorganization have been Rev. Messrs. Henry C. Cooms, Nathan Chapman, Samuel J. Carr, John Holbrook, J. G. Bowen, William Reed. I have been unable to learn anything of its earlier ministry.* I am indebted for the above facts to the Rev. Mr. Holmes, of Norton.

Congregational Trinitarian Church.

This Church was constituted April 3, 1832, and consisted of twenty-two members, viz: Nathan Perry, Leavit Bates, Lysander Makepeace, Jesse Blandin, John Patten, Sarah Makepeace, Phebe Patten, Lydia Shepard, Nancy M. Patten, Hannah Bates, Elizabeth Briggs, Rhoda Loth-

* Rev. Thomas Goodwin, a native of Norton, obtains the following facts concerning the origin of this church, from Mrs. Hannah Dean of Fairhaven, eldest daughter of Timothy Briggs, second deacon of the church:

Elder Goff of Dighton, having preached in Mansfield, a general interest was awakened, and large numbers received baptism by immersion. He was assisted and followed by Preachers Simmons and Ingle, the latter quite an eloquent man. The meetings ceased in Mansfield, and a church appears to have been formed in Taunton, near Norton, composed for the most part of the fruits of this revival. This was not far from A. D., 1778. James Briggs was the first deacon. Rev. William Nelson was the first minister in about 1779. He was from Middleboro', and was succeeded in the oversight of the church, first by his brother Samuel, and afterwards by another brother Ebenezer Nelson, whose ministry extended down to about 1797. (See Baker's Ch. Hist., and Benedict's Hist. of the Baptists.) Rev. Ebenezer Nelson has a son Col. Nathaniel Nelson, residing in New-Bedford.

rop, Laban M. Wheaton,* Eliza B. Wheaton, Josiah King, Clarissa King, Mason Stone, Abigail M. Stone, Harriet Patten, Polly Goodwin, Allen Tucker, Emma Field.

Rev. Spencer F. Beard preached from the organization of the church in 1832, till 1835, but was never settled.

Rev. CYRUS W. ALLEN was the first Pastor of the church. Mr. Allen was born in Taunton, graduated at Brown University in 1826, and previous to his settlement in Norton, labored in the West. He was dismissed March 1, 1842, and is at present settled in Coleraine, of this State.

Rev. Homer Barrows supplied the pulpit a year or two, after Mr. Allen's dismissal, but was never settled.

Rev. WILLIAM BARROWS was the second Pastor. He was ordained Sept. 4, 1845, and was dismissed June 4, 1850. Mr. Barrows is now the minister of Grantville.

Rev. FRANKLIN HOLMES, the third and present Pastor, was ordained Sept. 15, 1852. Mr. Holmes has kindly furnished the above statistical notice of the church.

* The "Wheaton Female Seminary," in Norton, was founded by Judge Wheaton, father of Laban M. Wheaton, and a distinguished citizen of the place. He was a man of great wealth, with only two children, a son and a daughter. The daughter married Dr. Strong of Boston, and died before her father. The loss of this, his only daughter, suggested to Judge Wheaton, the idea of planting a School for Young Ladies in Norton, making it, as I heard him once remark, "the child of his adoption, in the place of his departed daughter." He liberally endowed it, and now for nearly twenty years it has existed an ornament, an honor, and a blessing, not only to Norton, but to all the neighboring towns. The only child of its founder has not forgotten the object of his father's care, as a recent liberal donation of Ten Thousand dollars abundantly testifies. There has been an able succession of Principals of the School, viz: Miss Caldwell, now Mrs. Cowles of the Ipswich Seminary, a beloved pupil and ardent admirer of the widely lamented Miss Lyon, who essentially aided Miss Caldwell in opening the School, not only by her counsel, but by her personal presence; Miss Knight, now the wife of Rev. Mr. Bean of Little Compton, R. I.; Miss Vose, now the wife of Rev. Mr. Emerson, of South Reading, Mass.; Miss Sawyer, a member of the family of Laban M. Wheaton, Esq., of Norton; Miss Cate, now wife of Rev. William Barrows, of Grantville, Mass.; and the present Principal, Mrs. Caroline C. Metcalf.

The Wesleyan Methodist Church.

This church is of recent origin. It was organized May 3, 1850, consisting of the following members: Solomon P. Snow, minister; David Cummings, Joseph Snow, Albert S. Tucker, Jonathan J. Stanley, Maria J. Snow, Roselana R. Cummings, Polly Jones, Nancy Snow, Abigail Tucker. Rev. Solomon P. Snow has officiated as Pastor from the organization of the church till the present time.

CHAPTER VI.

THE CHURCHES AND MINISTRY OF DIGHTON.

THE "South Purchase" was made of Sachem Philip, in 1672, for £143.* An Act of Incorporation was not applied for, which should make it a distinct town, until 1712, a short time after Norton was set off. The name of Dighton was selected by the settlers, as is supposed, in honor of the Dighton family, one of whom, Frances, was the wife of Richard Williams, principal purchaser and proprietor — not only of the original Tetiquet purchase, but of each of the subsequent purchases. She was a woman worthy of the distinguished honor which the inhabitants of that part of the town sought to bestow upon her.

The registry of ecclesiastical events in the history of Dighton is exceedingly meagre, as the brief records which our fathers left have perished, and there is nothing save the scantiest gleanings possible. There is nothing but the most uncertain tradition prior to 1826. Some facts are recollected with regard to the original church of the town, and through the kindness of the Rev. Ebenezer Newhall, temporary supply, have been transmitted for our use.

Rev. NATHANIEL FISHER, first minister of the town, received his call to settle as Pastor in the South Precinct of Taunton, in June, 1710. This was two years prior to the Incorporation of the town. Mr. Fisher was settled in

* Vide 1st volume, pp. 18 and 39.

Dighton not far from fifty years. It is a mortifying fact that one who for so long a time was the only minister of the town, "a good man and a worthy minister of the gospel," as all transmitted accounts are ready to pronounce him, should sleep in its ancient burial place, without stone or slab to mark the spot of his repose, and with no other assurance of the fact of his burial, but the memory of the aged, and the proximity of the remains of his wife and children. Mr. Reed, who transcribed the inscriptions which follow, was informed by Mr. Gushe, whose period of settlement in the town now nearly equals that of the probable pastorate of his predecessor, that there never was the least memorial of filial or parochial regard above the remains of the departed minister. Mr. Fisher was a graduate of Harvard University, in 1706, and (according to Mr. Baylies,) was a native of some town in Norfolk county in this State. The evidence that there was once such a minister in Dighton, who undertook not only to teach the people in the way of truth and holiness, but to rear a family for God, is in the grave-yard.

"Here lieth ye body of Nathaniel, ye son of ye Rev. Nathaniel Fisher and Elizabeth his wife, died Aug. 1, 1728, aged 3 years.

In memory of Nathaniel, ye son of Rev. Mr. Nathaniel Fisher and Elizabeth his wife, died Nov. ye 2d, 1748, in ye 15th year of his age.

In memory of Mrs. Elizabeth Fisher, ye wife of ye Rev. Mr. Nathaniel Fisher, who died Sept. ye 23d, Anno Domini 1765, in ye 70th year of her age."

REV. JOHN SMITH was the successor* of Mr. Fisher,

* In an article on the churches in Bristol county in the Am. Quart. Register for 1839, it is stated "Mr. Smith was settled a colleague with Mr. Fisher about the year 1772." Also, that "he continued in the min-

and the second Pastor of the town. Mr. Baylies pronounces him a native of Plainfield, Ct., and a graduate of Yale College.* He was probably settled in Dighton not far from thirty years, removing thence to Pennsylvania, where he died. The only memorial of him which I have seen, is a church document commending George Godfrey to the church of Christ in Taunton, and which appears to be in the hand-writing of Mr. Smith. It is as follows :

“ The Church of Christ of Dighton to the Church of Christ of Taunton : — Reverend and Beloved : wishing you grace, mercy and peace from God our Father, and from our Lord and only Savior, through the Holy Ghost ; We inform you that on application made to us by George Godfrey, our brother, for leave to remove from us, and become connected with you, as a member of your communion, it is granted ; and, as in good standing with us and as worthy to be received to your holy care and fellowship, he is recommended by your brethren in the faith and patience of the kingdom of Christ.

By order of the Church.

JOHN SMITH, *Pastor*.

Rev. E. JUDSON.

To be communicated to the Church, Taunton.”

Rev. WILLIAM WARREN, a native of New-Ipswich, N. H., and a graduate of Dartmouth College, in 1800, succeeded Mr. Smith, and was the third minister of this

istry till Dec. 1801, when he was dismissed from his pastoral office ; removing the next year to Pennsylvania, where he died.” This last statement is substantiated by Mr. Baylies, a native of Dighton.

* The fact of the graduation is derived from Mr. Baylies. There was a graduate of Yale in 1763 bearing that name, but he is not italicised in “ Farmer’s list of graduates ” as a clergyman. During Mr. Smith’s ministry, Dr. Ezra Stiles, afterwards President of Yale College, driven from Newport by the invasion of the British, took up a temporary residence in Dighton, and occasionally preached.

Church and Society. "He was ordained Pastor of the church, in the year 1802, under the most favorable circumstances, and prospects of usefulness. He was uncommonly popular; and during the first years of his ministry he seemed to be blessed. In 8 or 9 years he became inattentive to ministerial duties, subjected himself to censures, practiced medicine, became loose in his morals, removed to Salem. In 1820, he was excommunicated from the church in Dighton." It is supposed the records of the Church were destroyed by him. The influence of this man and his ministry were baneful in the extreme. It has not ceased to be felt for evil to this day.

In 1826, Rev. William Torrey labored with the church and people for a few weeks.

Dec. 26, 1827, Rev. Preston Cummings* was installed Pastor of the church. He was dismissed in Oct. 1835.

In 1837, Rev. Jonathan King labored for a time with this people.

In April, 1838, Rev. John Shaw commenced his labors as stated supply and acting Pastor. He continued till March, 1843.

In Jan. 1844, Rev. Joseph H. Bailey was ordained Pastor. Nov. 9th, of the same year, he died, much lamented.

Rev. George Brown, Rev. Mr. Newton, Rev. Wales Lewis and Rev. B. W. Fuller, have been since that time employed as stated supplies.

Second Congregational Society in Dighton.

There was considerable dissension in Dighton the latter part of the last century, connected with the location of

* Rev. Mr. Cummings has recently published a work on Congregationalism, which exhibits much research, and is a valuable book for reference on that subject.

the meeting-house. Rev. Mr. Smith, desiring to make peace between the parties, undertook to preach in both sections of the town, and for a time succeeded in preventing a division. On his leaving however, a permanent separation took place, and when Mr. Warren was settled in the west part of the town, where the "Brick meeting-house" now stands, the "Lower Society," as it is called, located themselves on the border of the river, and invited to settle with them Rev. ABRAHAM GUSHE, their first and present minister. Mr. Gushe is a native of Raynham, a graduate of Brown University, in 1798, and was ordained in Dighton, Sept. 23, 1803. He has therefore nearly completed his half century in the Pastoral office in the same place — a rare thing in these days of frequent removals.

Calvinist Baptist Church and Society.

There is a Baptist Society in Dighton, on the borders of Rehoboth, which, according to the Minutes of the "Taunton Baptist Association," was constituted in 1780, and is one of the oldest* in the region. One Elder Goff, a gifted but uneducated man, preached there more than half a century ago, and his ministry was of some length.

The Calvinistic portion of the church now have a house, and maintain separate worship at the "Lower Four Corners," not far from Mr. Gushe's. The succession of Ministers in this Church either branch of it is unknown to me. The Calvinist Church are now without a Pastor.

* The oldest is located in Swanzev, dating back as far as 1763. The churches in North Attleboro', North Taunton, now Norton, Dighton, and the 1st in Fall River, are of nearly equal antiquity. The Baptist Church in Seekonk also existed prior to this century.

Christian Baptist Church.

This portion of the ancient Baptist Society worship in the old place near the Dighton and Rehoboth line.

Second Christian Baptist Church.

This Church is planted in the north-east part of Dighton, in a manufacturing village, called North Dighton, and is of comparatively recent origin.

Methodist Episcopal Church.

This is located in North Dighton, and has existed about twenty-five years, with the usual change in that denomination of ministerial labor.

CHAPTER VII.

THE CHURCHES AND MINISTRY OF EASTON.

IF our supposition with regard to the origin of the name given to Taunton North Purchase, at the time of its incorporation as Norton be correct, we may suppose the same idea was in the mind of the settlers of the easterly part of the Purchase, then included in Norton, when in 1725, or fourteen years after the incorporation of Norton, they applied for a charter, and gave their new town the name of *Easton*.

The earliest "Book of records of the Church of Christ in Easton," bears date "October 10th, Anno Domini, 1748." The church was organized probably many years before, but precisely how long we do not certainly know.

Rev. MATTHEW SHORT was the first Pastor in Easton. This is the only statement in the records of the church concerning him. Mr. Short graduated at Harvard University in 1707, and was the first minister of the town of Attleboro'. He was settled there, Nov. 12, 1712, and was dismissed May 31, 1715.* It was not many years probably after his dismissal, that he was installed Pastor over the new church in Easton. He closed his life among the people of his pastoral charge. His sepulchre is with them to this day. Rev. William Reed, a son of one of

* Vide Am. Quart. Register, for Nov. 1839.

Mr. Short's successors, has furnished me with the inscription on his stone.*

"In memory of ye Rev'd Mr. Matthew Short. Deceased April ye 16th, 1731, in ye 44th year of his age.

The sweet remembrance of ye Just,
Shall flourish when he sleeps in dust."

It has been stated† that one ——— Farrar, officiated as minister for a time after Mr. Short's death, and was actually installed, but nothing is known of him. Following "the records," Rev. JOSEPH BELCHER is to be considered "the second Pastor." "He was dismissed from the Pastoral office Anno Domini 1744." The traditional account is, that he became deranged, and died a lunatic. There were graduates of Harvard University bearing his name, in the years 1690 and 1723, who entered the ministry. Which, if either, was the minister of Easton, is not ascertained.

Rev. SOLOMON PRENTICE, "son of Solomon, born in Cambridge, May 11, 1705,"‡ succeeded Mr. Belcher in the Pastoral office. He graduated at Cambridge in 1727, and was installed Pastor in Easton, Nov. 18, 1747. Rev. Messrs. Leonard of Plymouth, Goddard and Eaton of Leicester, Balch of Dedham, Porter of Bridgewater, and Crocker of Taunton were present and took part in the services of

* At the same time he sent me the epitaph on the monument of another minister, of an earlier date, but whether he officiated in Easton or elsewhere I am unable to say. The following is a fac-simile:

"HERE - LIE - THE - BODY -
OF - ELDER - WILLIAM -
PRATT - AGED - 54 - DIED
IN - THE - YEA - 1713, - IANVARY -
THE - 13 - " "

† See Quart. Register, already quoted.

‡ Ms. letter of Rev. Mr. Blake.

Installation. He had been previously settled in Grafton,* where he was ordained Dec. 29, 1731, and dismissed July 10, 1747, four months prior to his Installation in Easton. It was the same year with the settlement of Mr. Prentice, that the Church perceiving that there was no Covenant to be found,† thought it expedient to procure one agreeable to the Scripture, and sign and subject themselves unto it, which accordingly they did, and it is as follows :

EASTON CHURCH COVENANT.

WE, the Subscribers, Members of the Church of Christ in Easton, mett together the Sixth day of April A. Domini 1747, Apprehending itt our duty under our present circumstances, solemnly and explicitly to renew our covenant with God, Do therefore personally present ourselves this day in the holy presence of God, to transact with him this important affair of His Kingdom and Glory ; and humbling ourselves before the Lord for all our sins, and the sins of ours, earnestly praying for pardoning Mercy and Reconciliation with God, through the Blood of our Lord Jesus, and for the Gracious Presence and assistance of His Holy Spirit, under a deep sense of our own weakness, and unworthyness, and with an Humble Confidence of His favor-

* He received his call in Grafton, June 24, 1731, on "£90 passable money, or bills of credit, as money now passes from man to man, or as the valuation of money shall be from time to time, or as said money rises and falls." £10 were afterwards added. (Willson's Century Sermon of Grafton — pub. 1847. Worcester.)

† Mr. Belcher, in his insanity, either destroyed or carried away the church covenant and records — as appears from the following church action: "Proposed to know who were members of the church of Christ in this town; and in order hereunto, it was proposed to choose a committee to wait upon Mr. Belcher, late Pastor in this place, to know of him whether there were in his hands, or whether he knew anything of a covenant this church had submitted unto, and to intreat him, if he had any, to deliver it up to said committee, as also any other records he had in his hands, that belonged or related to this church." It is supposed the application was fruitless.

able acceptation : Each of us for ourselves, and all of us jointly together, do renewedly enter into Covenant with God, and one with another, in the terms following, that is to say,

First of all, We do avouch the Lord Jehovah, Father, Son, and Holy Ghost for our Portion, and Chiefe Good, and give up ourselves, Body and Soul to Him, to be His Servants, promising by His aid and assistance, to love Him, fear Him, trust in Him, and yield obedience to Him, in all things, all ye days of our Lives.

2dly. Whereas the Son of God in our nature is Exalted as a Prince and a Savior, the only Mediator of ye New Covenant, and Means of coming unto God, We do therefore through Grace, accept of Him, according to ye Tenor of ye Gospel offer, that is to say, as the Prophet, Priest and King of our Immortal souls, purposing and promising to attend His teachings by His Word and Spirit — to lean on His Merit and Intercession with the Father, as the only way for ye obtainment of ye pardon of our sins, the favour of God, and continuance therein ; and finally the subduing all our Enemies, and working all His works in us and for us.

3d. Whereas there are different apprehensions among those that profess Christianity, with respect to ye Doctrine of Religion : We do declare our consent and adherence to the Westminster Assembly's Shorter Catechism, apprehending in our Judgment and Conscience that it is agreeable to the Word of God.

4th. Whereas God has promised to be a God unto His People, and their Children after them, We do therefore dedicate our children to the service of God in Jesus Christ, promising that we will seasonably bring those of them that

are unbaptized to Jesus Christ in the Ordinance of Baptism, and as they grow into years of understanding, instruct them in ye Nature, use and End, of that ordinance, and into the Principles of ye Christian Religion, (so far as need is;) That we will sett good Examples of Righteousness, Piety, and Sobriety before them — Restrain them as we are able, from being carried away with ye Temptations of their age and time; Endeavoring that they may be prepared for the enjoyment of Christ in all His Ordinances; and, finally, be much in prayer to God for their Conversion and Salvation.

5th. We promise that we will (by the help of God) avoid all ye Superstitions and Inventions of men in the Worship of God, as Derogatory from the Sovereignty and Wisdom of the Lord Jesus Christ, the Supream Head of His Church; that we will not scandalously absent ourselves from any part of Instituted Worship: Do what in us lies to prepare ourselves for upholding and improving all the Ordinances of Christ, to the spiritual benefit and advantage of our souls — Leaning upon the promise, that God will meet those that Rejoyce in, and Work Righteousness, and Remember Him in His Ways.

6th. We promise (by the help of God) that we will, with as much frequency as may be, Read, or cause ye Word of God to be Read in our Houses or families, that so the Word of God may dwell rightly within us; Seasonably and Constantly upholding the Worship of God there, and attending the same with sincerity and affection.

7th. Whereas we have given up Ourselves to ye Lord and to one another, in the Lord, We purpose and promise, that we will live together in holy fellowship and all holy watchfulness over each other, to the prevention off, or re-

covery from any Scandalous Evils that through ye temptations of Satan, or corruptions of our own heart, we may at any time be overtaken with — That we will be as speedy as may be, in making up any difference that may arise, in some Orderly way; Endeavoring also the temporal and spiritual good of one another.

8th. We promise that (by the help of God) we will have respect unto all the Duties enjoined in the 2d Table, as being necessary Parts of a right ordered Conversation; Particularly be true and faithful to all our Civil Contracts and agreements with one another, and with all men we may have to do with, that so none may have occasion to speak evil of our Profession.

9th, and finally, where as there is a strong Propensity in our Natures to do what is evil, and sinful, we purpose and promise, that (by the help of God's Spirit) We will keep our hearts, and Mortifie those Lusts that dwell in us; Avoiding all such temptations as our sinful hearts are wont to be drawn aside withall; and that we may keep this Covenant Inviolable forever in all the Branches of itt, We desire to deny Ourselves, not trusting in our own Wisdom or Strength, humbly and believingly Depending upon God, in and through Jesus Christ, and the presence of His Holy Spirit with us, and where we come short, there to wait on Him for pardon, and healing for His Name's sake.

(Signed) Solomon Prentice,* Pastor; Thomas Randall, Ephraim Randall, Israel Randall, Edward Hayward, Joseph Crossman, Seth Babbitt, John Phillips, Jr., Thomas Pratt, Joseph Drake, Eliphalet Leonard, Thomas Allger, Benj. Drake, John Selle, Nath. Allger, Joshua Phillips;

* Mr. Prentice probably signed it after his Installation. It was entered into by the brethren several months before.

James Pratt, Samuel Phillips, Robert Randall, Solomon Hewitt, George Keyzar, Benajah Smith, Nath. Perry, James Stacy, Samuel Randall, Thomas Drake, Samuel Drake, James Pratt, Jr., John Whitman, Jr., Jos. Crossman, Jr., Jonathan Lothrop, John Drake, Jr., Abraham Drake, Mathew Hayward, Ebenezer Phillips, Wetherell Wittum, Thos. Randall, Jr., Israel Randall, Jr., Josiah Perry, Joseph Randall, James Dean, John Kinsley, Sam. Phillips, Jr., Ebenezer Ames, David Newland, John Drake, Henry Howard, Benj. Pettingill, Samuel Briggs, Daniel Niles. Presbyterians admitted : William Pratt, Jr.

“The names of the women, members of the church of Christ in Easton follow.” Of these there are sixty recorded.

The ministry of Mr. Prentice was far from peaceful. There were two parties in the church, one of them under the direction of the Pastor, and the other following the lead of Edward Hayward, Esq. A Council was called, in 1752, which, in their Result, reprove both parties, but fail of healing the difficulties. “The Council sat two days, hearing the parties, and drew up a long Result, in which,” according to the Records, “not a word was said upon, or about the main, yea, only thing for which they were sent to, but blaming each party in some things, remote from the main business, upon the whole advised, that we all speedily meet together, to appoint a day for solemn Fasting and Prayer, on account of ye many sins committed in this day of temptation, and send for some neighboring ministers to assist in the solemnities thereof, and to proceed on said day, solemnly to renew the covenant the church came into previous to Mr. Prentice’s Installment among them, preparatory to their attending the Lord’s Supper together,

which Result being left ye Council adjourned (Sine die) and went off."

They certainly left very good advice to a divided, disturbed church. The Result was adopted by the church, and "June 12th was appointed to be the Day of said solemnities," which Rev. Messrs. Porter, Crocker and Dodge were invited to attend. The day came and passed away without any permanent advantage.

Mr. Prentice, thinking the source of their continued difficulties was in their form of church government, advised a change, and a majority of the church voted to attach themselves to a Presbytery; but this worked no better, and at length, the Presbytery at a session in Easton, Nov. 12, 1754, judged Mr. Prentice unqualified for "the office of a Bishop;" and gave him a temporary discharge from Pastoral labor.

All that we know about it, is left on the Book of Records in the handwriting of the misguided, yet sincere, truly afflicted minister,* in these words: "Because I had received a few of my fellow creatures (and fellow christians, so far as I knew) into my house, and suffered them to pray and talk about the Scriptures, and could not make any acknowledgement therefor, to some of my Brethren who were offended thereatt, nor to the Presbytery, Voted, that he, the said S. Prentice be suspended from the discharge of the public ministry, until the Presbytery meet again next April. Because by said vote I was deprived of the small subsistence I had among my people in Easton, I thought it nec-

* Rev. Mr. Blake of Mansfield, who is preparing a history of the Mendon Association, the oldest in the State, and has had occasion to examine its papers, remarks concerning Prentice: "he seems to have been a kind of '*New Light*.'" Have documents about him in our Associational papers, disfellowshipping him. A heap of items."

essary for the Honour of God, and good of my family, to remove to Grafton, which accordingly was done, April 9th, 1755. *N.B.* — I have never heard a word from the Presbytery, neither by letter, nor otherwise, nor they from me, from the day of my suspension to this day, viz: Sept. 5, 1755." Mr. Prentice died in Grafton, May 22, 1773, aged sixty-eight.*

Rev. ARCHIBALD CAMPBELL, son of the minister of Oxford, and a graduate of Cambridge in 1761, succeeded Mr. Prentice as Pastor of the Church in Easton. He was ordained, Aug. 17, 1763, and remained in office until July 31, 1782,† for a period of nineteen years.

Rev. WILLIAM REED succeeded Mr. Campbell. I have received the following sketch of Mr. Reed's personal history and ministry from his son, Rev. David Reed:

"Rev. William Reed, of Easton was the son of William Reed‡ and Silence Nash of Abington, in Plymouth county, Mass. He was born on the 8th of June, 1755.§ His boyhood and youth were spent in the usual engagements and labors of New-England farmers' sons of that day. Having enjoyed during this period the advantages of a religious home, he became early established in christian principles and exemplary habits of life. At about the age of nineteen so strong and decided was his interest in religious subjects, that he expressed to his parents the desire to obtain a collegiate education with a view to the ministry,

* Mr. Blake's ms. Letter.

† The Am. Quart. Register gives a later date, but I follow the church records.

‡ He was the son of Jacob Reed of Abington, who was the son of William Reed of Weymouth, who was the son of William Reed, who came from England and settled in Weymouth about the year 1634.

§ It was Sabbath morning, and in the afternoon of the same day he was carried two miles on horseback to be baptized.

having had thus far no other advantages of instruction, than those furnished in the then very imperfect winter schools of his native town. But domestic circumstances prevented his entering on his preparatory studies till the age of twenty-one. At that time, June, 1776, (having still the settled purpose of eventually preparing for the ministry,) he enlisted as a soldier in the American army then stationed at Roxbury, in the siege of Boston.

At the expiration of his term of enlistment, having realized enough from his wages to procure the necessary books, he commenced his studies preparatory for college, with Rev. Solomon Reed, of Titicut parish, Middleboro'. He entered Cambridge college in 1778, was graduated in 1782, and entered at once on the study of Divinity with his old teacher and relative, Rev. Mr. Reed, of Titicut.

The term of preparation, at that time, was much less than at present. Having arrived at manhood before he entered college, and having chosen his course of reading, during his collegiate life with reference to his intended profession, he devoted but a single year, after leaving college, to the studies preparatory to the ministry.

Mr. Reed commenced preaching in the autumn of 1783. After officiating with acceptance in several vacant parishes, he was invited to settle as pastor of the Congregational church and Society in Easton, and was ordained on the 21st of April, 1784.*

* On the 20th of May following, Mr. Reed was married to Miss Olive Pool,—then at the age of seventeen—third daughter of Samuel Pool and Ruth Fullerton, of Bridgewater. The children from this connection were seven sons and two daughters, one of whom died in infancy. The seven sons and one daughter are still living.

After the death of her husband, Mrs. Reed remained in widowhood amongst her husband's people, upwards of forty years, beloved and respected for her peace-loving spirit, her gentleness and sweetness of temper, and her consistent and exemplary christian life. She died on the

The ministry of Mr. Reed may be truly called a successful one. Though not distinguished by instances of extraordinary religious excitement, yet, considering its limited duration, — only about twenty-five years — it proved the most important instrument, apparently, of a remarkable reformation in the moral character of the town, whose reputation, in most of the neighboring region, had for years previously been very low. The staid and religious character of the first settlers of the town, with some honorable exceptions, had not been generally maintained by their descendants, many of whom fell into the vices then common to new settlements. And these moral dangers and tendencies had been aggravated in this place probably, and the tone of society and morals disturbed and injured, by the fact that the two preceding ministries had been far from peaceful and profitable. There was room then, as well as a loud call, for reform. And it was accomplished, as became manifest to all observers, so that at the time of Mr. Reed's decease, Nov. 16, 1809, (at the age of fifty-four,) the reputation of the town, as to its maintenance of order and exemplary morals, stood on a full equality with its neighbors.

This reform, however, aided under Providence, by the increase of knowledge and the general progress of society, was effected not suddenly and with noise, but gradually and quietly as the natural result, so far as his influence was felt, of a faithful devotion to his duties as a preacher and pastor, enforcing all by his own steady and pure christian example.

26th of March, 1850, at the age of eighty-three; and her eight surviving children, from distant locations, all in health, and at the average age of *fifty-four*, after thirty-five years separation gathered around her bier at the old homestead, to mingle their tears and prayers, and to lay her precious dust by the side of that of their honored and lamented father.

As a preacher, Mr. Reed was principally distinguished for great plainness and simplicity of statement, and directness of address. Though not deficient in logical power, the strong hold which he generally obtained of the attention of his hearers, was much less frequently the result of dispassioned argument, than of his greatly earnest and home-thrusting appeals to the heart. In the construction of his sermons, contrary to the somewhat prevalent custom of some of his contemporaries, he scrupulously avoided all startling, paradoxical statements and niceties of metaphysical discussion, as worse than unprofitable, and tending rather to bewilder than to guide; whilst on the other hand he aimed and labored with apostolic zeal by plainness of speech and direct personal appeal to enforce the duties of devotion and practical righteousness.

Such a ministry, comparatively short as it was, could not be without marked effect on the religious and devotional as well as the moral character of the people. And, happily at the close of his ministry its influence seemed to be set home and sealed in the minds of both old and young by the event of his death. Respected and beloved as he was by his people, and cut off in the midst of his usefulness, that event left on their minds a general seriousness, and a more than ordinary susceptibility of religious impressions; a well prepared soil in which it may be hoped the seed before and after sown has, through the divine influence, often been ripened, and for long generations to come is to be ripening into fruit for the kingdom of heaven."

William Reed, Esq., another son of the minister of Easton, has furnished me with a ms. Sermon, No. 250, which is probably a fair specimen of his father's style of sermonizing. It is inserted entire.

SERMON BY REV. WILLIAM REED, OF EASTON
IN 1784.

JONAH I. 6.

What meanest thou, O sleeper? arise, call upon thy God.

WE shall now proceed in our subject by making some observations upon the sinner's arising and calling upon his God.

Sinners, although dead in trespasses and sins in a moral view, yet they have natural life, and natural powers and faculties, and are capable of hearing and receiving instruction in the great things of religion.

They are capable of reflecting upon themselves, upon death, Judgment and their connexion with eternity, and they are capable of calling upon God for pardon and salvation.

I don't know that any body disputes, or disbelieves this. If they do, I appeal to every child of God in this house and ask whether they did not reflect upon themselves, upon their dangerous situation by nature, and cry to God for mercy, before they ever tasted the love of Christ, or were reconciled to God in the spirit and temper of their minds. And I presume they will all answer and say they did.

God commonly works by means, both in the Kingdom of nature and the Kingdom of grace. He gives us the things that are necessary for our subsistence here by means. He causes the Sun to shine and the rain to descend to warm and water the earth, to make it fruitful and bring forth food and raiment for man; and our labour

is required and necessary to prepare it for use. It is true it comes from God, it is his gracious gift, but it is given in his own way, the way of his own appointment.

The Savior when on earth saw fit to use means in producing a miracle, which he could easily have accomplished with a word's speaking. When he was about to open the eyes of a man that was born blind, he spat on the ground and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go wash in the pool of Siloam, which is by interpretation Sent; he went his way therefore and washed, and came seeing—John ix. 6, 7.

So in the kingdom of grace, God works by means. In the great work of regeneration He uses means, to open the eyes of the mind and bring dead sinners to spiritual life. He makes use of his written word and a preached gospel; he also makes use of his providences to awaken and call up the attention of sinners.

God not only uses means, but also requires sinners to be in the diligent use of those means that he hath put into their hands for that purpose.

Can any body suppose, when the Lord Jesus Christ anointed the eyes of the blind man with clay, and told him to go and wash in the pool of Siloam, that he would have received his sight if he had not gone and washed according to the direction?

I can't see what reason there is to suppose that he would.

Now God tells sinners to search the Scriptures. He also tells them to seek the Lord while he may be found, to call upon him while he is near, to ask and they shall receive, to see and they shall find, to knock and it shall be

opened to them. Now can a sinner have any reason to hope or expect that his spiritual eyes will be opened, unless he attends to and follows those directions, any more than the blind man had that his natural eyes would be opened without going and washing in the pool according to the direction of our Saviour?

It is true that when the sinner has done all that God requires of him, he is an unprofitable servant, and must be saved, if ever he is saved, by rich, free, sovereign grace. But this is the way in which God sees fit to prepare the sinner to receive this grace. What meanest thou, O sleeper? arise, attend to those things and call upon God. What is meant by calling upon God, is Prayer. The Idea is arise and Pray.

Much is implied in the Idea of calling upon God, or in Prayer.

Prayer to God implies that the person believes there is a God, a God that can hear and has power to grant the thing asked for.

It also implies some sense of obligation, and a sense of need. Persons never pray to God or ask his help unless they feel some need of it.

We hear nothing about the mariners, that were in the ship with the Prophet praying till they saw their danger. When they saw that they were like to be swallowed up by the raging waves and perish in the Sea, they cry every man to his God. So it is with an awakened sinner, when his eyes are opened to see that he is in a perishing condition, liable every moment to be swallowed up in the sea of God's wrath; he will cry to God to have mercy on him. And the sinner under the light of the Gospel has infinitely higher reason to hope that he shall be heard and answered

than the mariners had, for we know not that they had any knowledge of God but from the light of nature ; but the sinner under the light of the gospel has a clear revelation of the mind and will and character of God. From the gospel the sinner has the most encouraging invitations to pray, yea, the most positive command to pray.

Pray without ceasing, pray always, pray with all prayer, is the language of God to us in his word.

God hath prepared the way for our approach to him by the gift of his only begotten and well beloved Son. He was once in our world despised and rejected of men, a man of sorrow and acquainted with grief, but is now exalted at God's right hand to intercede for us, and present our supplications and prayers before his Father's throne.

Through him God can consistently with himself and all his perfections hear our prayers and communicate his grace and salvation to us. The arms of divine mercy are opened to receive every repenting, returning sinner.

And the storm of God's wrath is gathering over the head of every sinner that continues in his state of rebellion against his King and Judge.

Every sinner that has not fled to Jesus, the city of refuge, is under the wrath of an incensed God.

It seems that some in this place of late have been made sensible of this their situation, and have waked up from their security in sin, under the influence of the Divine Spirit, and have called upon God for his pardoning mercy, and we hope are still daily crying to him for help. Let such be directed to go on seeking, till they find the pearl of great price, till they find Christ precious to their souls. Let them not return again to the ways of folly, like the dog to his own vomit, and like the sow that was washed to her

wallowing in the mire. Knowing that the last state of such a person is worse than the first. There are others, and we have reason to fear there are many, that are asleep and secure in sin, and cast off fear and restrain prayer before God.

Are there not those among us, that constantly live in the neglect of prayer? If there are such persons, they may be assured that they are yet in the gall of bitterness and under the bonds of iniquity. For prayer is forever the breath of the new-born soul. Let me, my brethren, inquire more familiarly of you whether you do live in the practice or the neglect of the important duty of prayer? What has been your conduct to-day? Suffer me to ask your consciences this plain question, whether you have prayed to God this day — whether you have in secret poured out your hearts to God? Your consciences will answer this question to yourselves. Does it not answer in the negative with many of you?

Permit me to ask heads of families, whether they have to-day prayed with their families? What says conscience to this question? Does it answer no to many of you? If conscience does not do its office let me appeal to your children and families, and see whether they are not witnesses against you for this neglect. And will they not appear swift witnesses against you hereafter at the great and terrible day of account, if you continue to neglect this important duty? What meanest thou, O sleeper? Do you mean to continue in this neglect of God and Religion? Do you mean to continue in the neglect of this important duty of prayer, so essential to Christianity? You that are heads of families, do you intend to live and die without ever praying with your families? or if you intend some

time or other to begin the duty, when? Why not to-day? When will you have a better opportunity? Or do you intend to neglect the duties of religion and take the fatal consequences, and lie down in eternal sorrows? Resolve what you intend to do and be sure to make a wise and fixed resolution.

REV. LUTHER SHELDON, D. D., a native of Rupert, Vt., in 1785, and a graduate of Middlebury College in 1808, succeeded Mr. Reed in the Pastoral office at Easton. He was settled Oct. 24, 1810, and still "dwells among" his "own people."

Second Congregational Church.

A division occurred in the original parish in 1828,* and a portion of the church and society have been supplied with the ministrations of the following persons; Rev. John Sweet; Rev. Mr. Taylor; Rev. Mr. Dudley; Rev. S. A. Barnard; Rev. Paul Dean; Rev. William A. Whitwell; who is the present minister.†

Episcopal Methodist Church.

This church was organized, (according to Mr. Reed's recollection,) in North Easton, "about fifty years ago."

The Protestant Methodist Church,

is "an offshoot from the former, and erected their first house of worship some seven years since."‡

* Ms. Letter of B. C. Dunbar, Esq. Rev. Wm. Reed of Easton thinks the separation took place in 1833. I wrote Rev. Dr. Sheldon on the subject weeks since, but have received no answer.

† Letters of Messrs. Dunbar and Reed.

‡ This is a statement of Mr. Reed, son of the former minister of Easton. Mr. Dunbar thinks "the Protestant Society is of about sixty years standing, the Episcopal of about twelve years." Probably Mr. Reed is correct, and the Episcopal branch is the oldest. They are both located in the north part of the town, in the "Ames village," about two miles from the centre.

Roman Catholic Church.

This is situated in North Easton, and has been in existence "about one year. They have preaching, one service, every other Sabbath, and the largest congregation of worshippers in town." (Mr. Reed, of Easton, is my informant.)

CHAPTER VIII.

CHURCHES AND MINISTRY OF RAYNHAM.

RAYNHAM was a part of the original "Tetiquet Purchase" in 1637. It was in this part of the ancient Taunton, that James Leonard, Henry Leonard and Ralph Russel erected their extensive Iron Works.*

In 1731, there was a settlement of some thirty families, which seemed sufficient to authorize the petition for a dis-

* The town of Taunton, (Oct. 21, 1652,) caused the following entry to be made on their Book of Records: "It was agreed and granted by the town to the said Henry Leonard, and James Leonard, his brother, and Ralph Russel, free consent to come hither, and join with certain of our inhabitants to set up a bloomary work on the Two Mile River. It was agreed and granted by a free vote of the town, that such particular inhabitants, as shall concur together with the said persons in their design, shall have free liberty from the town so to do, to build and set up this work, and that they shall have the woods on the other side of the Two Mile River, wheresoever it is common on that side of the river, to cut for their cord-wood to make coals, and also to dig and take mine or ore, at Two Mile Meadows, or in any of the commons, appertaining to the town, where it is not now in propriety." Accordingly James and Henry Leonard with their associates established their "bloomary," where now are the "anchor works" of Theodore Dean, Esq., a descendant in two lines of the Leonards who obtained leave of the town in 1652, to erect an establishment which for two centuries has been uninterruptedly and successfully carried on by some member of the family. Henry Leonard left Taunton for Lynn, and afterwards Rowley; thence he went to New-Jersey; in all which places he established Iron Works. James remained in Taunton, and is the progenitor of the Leonards of Taunton, Raynham and Norton. King Philip, who had his summer residence in that part of Taunton, now called Raynham, was intimate with the Leonards, and liked them much. They repaired his guns, and supplied his people with tools, and provisions. He charged his Indians never to hurt a Leonard—a charge which was faithfully kept. (Baylies' Historical Memoir of Plymouth Colony, vol. 11. p. 268. Deane's Genealogical Memoir of Leonard family, p. 5. Sanford's Historical Sermon, Note C.)

inct township. Abraham Jones was the principal petitioner. In their petition they represent the town as "competently filled with inhabitants." Their principal desire appears to have been, to be better accommodated as to Public Worship. The General Court incorporated them into a town, with this condition, "that the inhabitants of said town of Raynham, do within the space of three years from the publication of this act, procure and settle a learned and orthodox minister of good conversation, and make provision for his comfortable and honorable support; and likewise provide a schoolmaster to instruct their youth to read and write." Their meeting-house was already built, but not entirely finished. "The first town-meeting for the choice of town officers was held the 22d of April, 1731. On the 10th of May following, they assembled in town, that is, parish-meeting, and voted to pay all expenses incurred in building the meeting-house thus far, by levying a tax. At the same meeting, (a church not having been yet organized,) it was voted, to make choice of a minister. Accordingly,

Rev. JOHN WALES, who had been preaching to them about one year, was chosen first minister of Raynham;*" which call, being unanimous, he saw fit to accept. In his letter of acceptance, he thus expresses himself: "I rejoice to see you thus united for the settlement of the Gospel amongst you, and can do no less than with gratitude acknowledge the respect that you have shown to me in giving me the offer of settling with you; but as the work of the

* Rev. Enoch Sanford, for many years, minister of Raynham, in an interesting Historical Discourse in 1832, made the preceding statements. From him, quoting from the Parish Records, I learn that Mr. Wales' "salary at first was £100 per annum, old tenor; and he received £200 settlement. His yearly income was afterwards increased to £400, old tenor, which was £53 6s. 8d. lawful money, or \$178.77."

Gospel ministry is hard and difficult, so I dare not rush myself into that office with precipitation, but have, as I hope, sincerely laid the case before God by prayer, and earnestly sought direction from Him. Further, I have taken the advice of sundry of my fathers in the ministry. And therefore looking upon the call to come from Heaven, as well as from man, I dare not refuse it, but accept it, earnestly asking your prayers to God for me, that I may so faithfully acquit myself, in the office of a Gospel minister, as to save my own soul, and those whom God shall commit to my watch and care."

There is no official record of Mr. Wales' ordination, but in the hand-writing of Doctor Fobes, his immediate successor, I find it stated, in the first book of Records, that "he was ordained, as near as can be ascertained, Oct. 20th, 1731," the day following the organization of the church. Mr. Sanford supposes that the same council organized the church and ordained Mr. Wales. The church consisted of the following persons dismissed from the church of Christ in Taunton: Abraham Jones, John Staples, John Leonard, Samuel Hacket, Senior, Joseph Jones, Samuel Leonard, Seth Leonard, Samuel White, Ebenezer Campbell, John White, Gabriel Crossman, Jonathan Hall, Thomas Baker, Samuel Hacket, Jr., Henry Crane, Hannah White, Mary Hacket, Katharine Leonard, Hannah Campbell, Susanna White, Hannah Staples, Mehitable White, Ruth Crane, Elizabeth Shraw, Mary Jones, Joanna Leonard, Abigail Hall, Lydia Brittain, Patience Hackett, Sarah Hall, Rebecca Leonard, Abigail Baker, fifteen males, and seventeen females.* John Staples and Samuel Leonard were chosen deacons.

* A Book has been discovered among the papers of Rev. Thomas Clap, once a minister of Taunton, containing a portion of the Church

Their first minister, according to the author of a Topographical description of Raynham in the eighth volume of the Collections of the Massachusetts Historical Society,*

Records during his ministry. In it I find the following: "At a church meeting held at the Public meeting-house in Taunton, Oct. 7, 1731, the request of Abraham Jones, &c., (enumerating all the names in the above list, but Henry Crane's,) all brethren and sisters in full communion with this church, living in the town of Raynham, for a dismission, in order to their being incorporated into a church state by themselves, and thus have the Gospel ordinances administered among them, was read to the church. The church taking the matter into consideration, and approving their desires to be regular, voted, that they be dismissed accordingly, commending them to God and the word of His Grace, which is able to build them up, and to give them an inheritance among all those which are sanctified. At the same time, the request of several persons, who had only renewed their baptismal covenant, for a dismission, was read; upon which the church voted, that if any of them did desire to embody in a church state, with the aforesaid brethren and sisters, they might do it, without any offense to this church."

* In this article furnished the society by Doctor Fobes, it is also stated that "the first meeting-house was built the year preceding the Incorporation of the town, when there were within its limits about thirty families. The first meeting-house was conveniently situated for the first inhabitants, and continued as the place of worship for more than forty-two years, that is, until June 9th, 1773, when a new meeting-house was erected nearly in the centre of the town. The number of families in this town now, (1793,) is near two hundred, which, according to the late census, contain about a thousand souls. Of this number nearly one sixth part are of the Baptist denomination.

Raynham has been considered as one of the most patriotic towns in the State. The inhabitants, especially those who attend public worship, have been distinguished for their zealous attachment to Republican Government, to learning, to military discipline, and church music.

The unanimity and ardor of their public decisions during the late war, their cautious but spirited exertions, their prompt and peaceable compliance with the numerous calls of Government, in the days of exigences and danger, are well known, and perhaps ought the rather to be remembered, as their patience long endured the trial of, and opposition, and the shock of ridicule, from the tongues, the pens, the public votes, and contradicting examples of great numbers all around them. The people here can appeal to the living and to the dead, when they say, that not among this number was ever yet found either a tory, a paper money man or insurgent. Fired at the name of insurgency, and hearing that a conspiracy was formed to prevent the sitting of the October Court of 1786, the troops of this little town, consisting of two small companies, roused unanims; and at the first call of their leaders, mustered in arms, marched down to Taunton, entered the Court House as a preëccupant guard, there lay upon their arms through the whole of the night preceding the day of the Court's sitting, and in open defiance of all the bloody threats of an unprincipled and outrageous mob, in constant ex-

"was blessed with talents which rendered him very amiable and entertaining in social life. In public prayer, his performances were eminent, and on some occasions, almost unequalled. He was a faithful, plain preacher; and having served in the Gospel ministry thirty-four years, he died February 23, 1765, in the sixty-sixth year of his age." His ministry continued thirty-four years. Mr. Wales graduated at Cambridge in 1728. He married Hazariah, daughter of Deacon Samuel Leonard, "the fourth son of Thomas, the son of James Leonard." They were married November 8, 1733. Mrs. Wales died October 14, 1752, in the forty-first year of her age. Their son, Rev. Samuel Wales, D. D., a graduate of Yale College in 1767, "held the office of Professor of Divinity in that Institution. His son, Hon. John Wales, has been in the United States Senate from Delaware. Catharine, daughter of Rev. Mr. Wales of Raynham, married Samuel Montgomery, graduate at Yale in 1773, a surgeon in the Revolutionary army. Their daughter, Catharine, is wife of Job Godfrey, Esq., himself a descendant."* Prudence, the eldest daughter

pectation of hundreds in arms ready for battle, they stood firm, but alone, until the next day about noon, when by a reinforcement of troops from the County of Plymouth, and a number gleaned from different parts of the country, they formed, and under the command of General Cobb, the insurrection was crushed, the Supreme Court sat, and Government was triumphant. (See Minot's History of the Insurrection, p. 59.) From the whole county of Bristol, not another whole company appeared, except the two companies from Raynham.

But that which gives this town a claim on public attention is the fact that here once lived Philip, the Indian King. Here they can mark the place and point it out to their children, saying, 'our ears have heard, our fathers have told us, there once lived the tawny chief, a terror that walked in darkness. On that spot of ground, stood his house; my great grand parent knew him. He once sold him an ox for beef, and often supplied him with iron made with his own hands, in yonder forge, which he himself built, and the first America saw. There yet stands the friendly dome, the once well known garrison, to which our friends in numbers fled, eager for life, and panting in horror of Indian foes.'

* William R. Deane, (Gen. Mem. of Leonard family, p. 12.) who has sent me the following notice of the earlier ancestry of Rev. John Wales.

of Mr. Wales, married his successor in the ministry, Doctor Fobes.

Mr. Wales published nothing in his lifetime. William R. Deane, a descendant by marriage, and Rev. Mr. Carver, present minister of Raynham, agree in saying that they never saw any production of his in print, with the single exception of a letter sent Rev. Mr. Prince in 1743, in attestation to the wonderful Work of Grace which had been witnessed in the churches. It was published in the twenty-fourth number of the Christian History, in connection with other letters, being the fifteenth in order:

“From the Rev. Mr. Wales, Pastor of the church in Raynham, in the County of Bristol.

“I having lately been informed by the *public Prints*, that it is the Desire of a number of *Ministers* in *Boston*, and *elsewhere*, that those of their Brethren in the ministry, *who are convinced, that the present Operation upon the Minds and Consciences of People in this Land, is the Work of God*, would meet in *Boston* the *Day after Commencement*, to consult and advise what may be proper to be done for the promoting this good Work, and also to prevent those Imprudencies that in some places have been said to attend it; my Circumstances will not admit of my coming down. I therefore thought I would write a Line to let you know, that *I most firmly believe the present Op-*

Nathaniel Wales came over with Richard Mather, in 1635, “was of Dorchester 1636. Perhaps the same who died in Boston 4 Dec’r 1661, leaving son Nath’l who died in Boston 1662.” [Farmer.] His son Nathaniel was the father of Elder Nathaniel, who married Joanna —, settled in Braintree about 1675, died 23d March 1718. Mr. Nathaniel Wales was a Deacon in the church at Braintree, and, “afterwards ordained Ruling Elder, viz: Feb. 27, 1700, by Mr. Fiske. The Rev. Peter Thacher of Milton, and Elder John Rogers of Weymouth, joining in the laying on of hands.” [Hancock’s Century Sermon, p. 23.] Elder Nathaniel was the father of Rev. John Wales of Raynham.

eration to be the Work of the Blessed God; and I, and many of my Charge, shall I hope, forever bless and praise the Great God for the great Display of His special Grace, He has lately made in this Place, in bringing many souls savingly to close with Christ, and embrace Him according to the Gospel offer.

“As to the *Imprudencies and Irregularities* that have been said to attend this blessed Work, I can say nothing about them; for I have seen, (blessed be God for it,) few if any of them. I should greatly rejoice, to have any Thing done, that might have a Tendency to promote this Work of the blessed God in this Land, and through the World; and should be willing to have *my Name annexed* to any Thing that may be published for the promoting and encouraging this Work of God. In the general, I am full in my Thot's with Mr. *Edwards* in his *Discourse, upon the present Revival of Religion, in five Parts*; and am willing to have *my name* set to what may be published consistent with that. It is my Purpose to give in my *Testimony* to this great and good Work, and an *Account* of the *Rise and Progress* of it among us, in a short Time; and therefore shall not now enlarge. Praying that the GREAT SHEPHERD may lead His faithful Ambassadors into such Methods, and Measures, (on the Day of their Convention,) whereby His Glory may be advanced, and the Kingdom of *Our Lord and Savior Jesus Christ* be made to flourish everywhere, by Souls being brought into it; Intreating an Interest in your Prayers to God for me, and my Charge, I subscribe myself your most unworthy Servant in the *Labours* of the *Gospel* of the *Blessed Jesus*.

JOHN WALES.

Raynham, July 4th, 1743.”

It is not known that Mr. Wales ever fulfilled his "Purpose" in giving additional "Testimony to this *great and good Work*," as he rejoiced to call it. This brief epistle reveals "the great and good heart" of this man of God. In the language of one* of his successors in the ministry of that place, referring to the letter, "his testimony is given strongly and with his whole heart."

"During Rev. Mr. Wales' ministry, three hundred and fifty infants and adult persons were baptized, and one hundred and twenty-six persons admitted to full communion."†

Rev. PERES FOBES, LL. D., was the successor of Mr. Wales, and the second minister of Raynham.‡ A very full account of the personal history and pastorate of Doctor Fobes has been prepared for this work by Rev. Theophilus P. Doggett, son of Rev. Simeon Doggett, and thus grandson of Doctor Fobes.§

* Rev. R. Carver.

† Rev. Enoch Sanford's Historical Sermon.

‡ The church made choice of Mr. Fobes the 29th of July, 1766, about two years after the death of Mr. Wales. August 18th, the town concurred, and voted him a salary of £78, (\$260,) which was afterwards increased. The Churches and Pastors invited on the Ordaining Council were: Church in West Bridgewater, Rev. Mr. Perkins, Pastor; Church in Bridgewater, Rev. Mr. Shaw; 1st Church in Middleboro', Rev. Mr. Conant; Church in Berkley, Rev. Mr. Tobey; Church in No. Middleboro', Rev. Mr. Reed; Church in Middleboro', Rev. Mr. Turner. Dea. Jonathan Hall, Israel Washburn, and Joseph Shaw signed the letters missive. The following notice of the ordination appeared in the Boston Evening Post, December 1, 1766:

"Raynham, November 19, 1766. This day was ordained, as *Pastor* "over the Church of Christ in this town—Mr. Peres Fobes. The *Solemnity* was carried on with great *Decency*. Mr. Solomon Reed began with "*Prayer*, Mr. Samuel Tobey preached the *Sermon* from Collossians iv. "7th, these words "*A faithful Minister*." Mr. Perkins gave the *Charge*; "after which Mr. Sylvanus Conant *Prayed* and Mr. John Shaw gave the "*Right Hand of Fellowship*."

§ Pedigree of Doctor Fobes, traced by his grandson, William R. Deane.

John Fobes came from Duxbury, was one of the original proprietors



Peter Fobes



“There is no species of biography more beneficial to the reader than that of eminent divines. The perusal of the life and labors of those who have arisen to distinction in the other walks and professions of life, is not likely to produce so pure and elevating an influence upon the heart. The life of the conqueror, the scholar and the statesman, if the biographer is faithful in his delineations of their career, is too frequently adapted to excite sentiments unfavorable to the cause of virtue and piety. The life of the conqueror may inspire a thirst for glory. But it is a glory inscribed in characters of blood on the perishable marble. The young mind may glow with aspirations for literary fame while he reads of the scholar’s labors in the fields of science. He may feel a fervid ambition for office and honor while perusing the records of the statesman’s popularity and political promotion. But in the mean time, his taste for devotion and his love for deeds of disinterested philanthropy may receive no improvement nor strength. But it is not so in respect to the lives of those who have reached a deserved distinction, by devoting them to the christian ministry. Few can give their attention to this kind of biography, without having their hearts improved and inspired with a disposition to imitate those who have been actuated by a motive higher than that of worldly fame.

Impressed with these considerations I have thought it

of Bridgewater where he settled and died about 1661, leaving a son, Dea. Edward, who married Elizabeth, daughter of John Howard, and died about 1732. Dea. Edward left son John, born 1679, who married Abigail Robinson, in 1704, and died about 1725. He left son Josiah, born 1716, who married Freelove, daughter of Capt. Josiah Edson, in 1739, and died 1794, aged 78. Josiah was the father of Rev. Doctor Fobes, who married Prudence, daughter of Rev. John Wales of Raynham. He had two sons who died young. His daughter, Nancy, married Rev. S. Doggett; daughter, Polly, married Rev. Elijah Leonard.

might be useful to arrest from oblivion by the few following pages, the life and labors of a man whose influence and success as a preacher and pastor, give him a claim to be ranked among the distinguished divines of New-England.

The Rev. Perez Fobes was born in Bridgewater, September 21st, 1742. His father originated from this place. His family consisted of twelve children, and he was long known as a worthy and enterprising farmer. His mother came from a respectable family by the name of Edson. She was a judicious woman, and united in her character to a high degree, the qualities of the christian. His parents adopted the wise and just plan of allowing their children to choose their own profession, and to follow the original bent of their minds without exercising in this respect any influence upon their own determinations. In accordance with this plan the subject of this biography had not been expressly designed, as some sons are, by their parents for the profession of the ministry, nor for any particular pursuit. From this we may justly conclude that his choice of the sacred profession was the result of the promptings of his peculiar taste and genius.

In his early days, though cheerful and full of life, and action, yet he was thoughtful and religiously disposed. This is evident from a Diary which, I am told, he kept while a youth. It appears from this that he early consecrated himself to God and Christ and the christian ministry. He was among the happy number who, like Timothy under the instruction and influence of pious parents, become religious and keep so from their youth up. In such instances no particular time of life will be remembered as marked with deep religious impressions. It was so in his case. His boyhood was also distinguished by devotedness

and profound respect for his mother. He was not like those boys, who, when the father is absent, feel no restraint from the presence of the mother. It is probable that he imbibed much of religious trust and piety from a maternal source, as Timothy did from his mother Eunice.

His mind was always active, and he loved books and study. But physical feebleness and want of health while young, considerably impeded his progress. Previous to commencing the study of Theology, he taught school. In this occupation he was successful. He thought his experience in it qualified him when a minister, for greater usefulness in superintending the common schools, in the welfare of which he was always ardently interested.

He had high views of the literary and moral qualifications which the ministerial office requires. Hence he entered upon it with a humiliating consciousness of his inadequacy to the discharge of its weighty duties. This very feeling no doubt contributed to render him a burning and shining light in the church. As he often labored under bodily imbecility, he was always careful to seize those moments for study when he felt the best. Hence, although he had appropriated particular hours of the day and the night for mental labor, he often found it profitable to deviate occasionally from the plan he had adopted. His style of writing was earnest, flowing, full of happy illustrations, and highly scriptural. His happy manner of quoting scripture, notwithstanding his style was familiar, and simple, imparted to it an evangelical impressiveness. His familiarity with the language of the Bible secured to him an advantage which it is to be feared, many ministers now, do not fully appreciate. Next to the Bible, his favorite authors were Blair, Barrow, Tillotson, Sherlock, Price,

Paley, Johnson, Addison. Frequent extracts from Shakspeare and Pope, to be found in his old Manuscripts, seemed to show that he studied and admired those great poets. He wrote rapidly, and often left his sermon when but partly written, to be filled up by extemporaneous effort. All his composition commonly had the appearance of extemporaneous production. The more a discourse is marked with this, to the most of hearers, the more engaging it becomes. When he spoke upon the evils of sin, his language was strong, persuasive and alarming. When he prepared a production for the Press, a deep solicitude for correctness and accuracy weighed painfully upon his mind. He would sometimes read some discourse, imbue his mind deeply with it, then write upon the subject of it, improving, if possible, upon the writer. At other times he would write *first* upon the subject, and then compare his trains of thought upon it with those of the writer. He was accustomed to recommend both of these methods to young ministers, affirming that they were well adapted to interest the mind, and call forth its vigor.

As a Pulpit Orator, Doctor Fobes had but few equals. The tones of his voice were clear, sweet and strong. When earnestly engaged, no audience could slumber under his animating and thrilling enunciation. His attitude in the pulpit was dignified and commanding, his gestures natural and graceful. It is said that when he felt well, and became warmed and filled with his subject, his interest in it was so palpably displayed in his manner, that it seemed to descend from the pulpit, and pass like electricity from heart to heart. Not merely females of tender sensibility, but the strong man who guarded well his heart, would find at times the influence of his impassioned eloquence steal-

ing upon them silently and overwhelmingly. His power in the pulpit was not always every Sabbath felt to this degree, but frequently. Hence he was widely known as a popular preacher. His fame abroad was such, that people not unfrequently came from a distance to hear him.

It was particularly in the devotional duties of the profession, that Doctor Fobes excelled. However little attention comparatively these may receive from the majority of the ministers, it was his belief that the power of the ministry lie almost as much in the prayers, as the discourses of the sanctuary. With this persuasion, it is believed that he devoted to this part of the sacred office more time and attention than ministers usually do. Although he was undoubtedly blessed with more than ordinary gifts, for it, yet he never would have attained to the excellence he did, without much anxious preparation of heart and diligent cultivation of mind. He was known to spend much time in retirement for private meditation. He cherished the devout affections by much secret communion with the Being from whom cometh spiritual gifts. By such culture he attained to an eminence in devotional performances not often equalled. The two qualities which give every prayer a claim to be called excellent, are its fervency and its appropriateness to the occasion. These two qualities commonly distinguished the devotions of Doctor Fobes. It may be proper and entertaining to relate here some instances illustrative of the power and celebrity which he had acquired in this department of professional duty.

On one occasion while officiating at the evening devotions of the College chapel, there came up suddenly a terrific thunder storm. During the time of prayer an awful clap of thunder startled the students assembled there.

While the aspect of terror and dismay sat upon every countenance, Doctor Fobes calmly paused a moment, and then caught the inspiration of the occasion, and went into a strain of devotion so appropriate, so sublime and impressive, that every heart present was melted into penitence and filled with devout sentiments as it never was before. The pathos of his tones, and the heavenly engagedness manifested in his manner at the time, could not have been surpassed. While they produced in all a lasting religious impression, they subdued and quieted at the same time every rising emotion of fear that was agitating the assembly.

On another occasion, while the land was parching up under the effect of an alarming drought, during his prayer the heavens were suddenly overclouded, and suffering vegetation was refreshed by a most copious rain. He had begun his devotional exercise with the most fervent petition for rain, but perceiving before he ended, this alteration in the weather, the whole congregation were struck with the wonderful facility with which he immediately adapted himself to the change in the same prayer, closing with the most earnest and sublime language of thanksgiving for the reception of the blessing so soon after it was implored.

This fact and others similar to it reached the ears of neighboring and distant societies. The eloquence and efficacy of his prayers were described by those who heard them in such glowing terms that the mass of the people in some places regarded Doctor Fobes with a respect that was mingled with superstitious feeling. On every great occasion in the county, his devotional services were sought. When a criminal was to be executed in former times, a vast

concourse of people assembled, and all eyes were turned to Doctor Fobes as the officiating chaplain. As he gave expression to what one would suppose to be the criminal's dying prayer, there was always a pathos and thrilling solemnity in his manner, which made men feel that he was gifted from on High, and spoke the language of inspiration.

On three different occasions of Public Fasting, in consequence of long continued drought, he was called at Bridgewater to perform the public services. There is a tradition among the descendants of the eminent preacher in that place, that every time he came he went home with a wet coat.

Other instances might be cited in proof of the reputation which Doctor Fobes had acquired in this difficult part of a minister's official duty. But in a limited sketch like this, those already mentioned must suffice. It is just to remark here that in estimating his power over an audience in public devotion, we must remember there prevailed then among the people much more than now, a profound reverence for the office which he held. Men believed more easily than now that a minister may be aided by supernatural influence. There was more faith in the efficacy of prayer. All this was favorable to effect. Doctor Fobes knew this, and he justly availed himself of the advantage which it afforded. In his time and in the days of Whitfield, the same degree of eloquence in the pulpit, would produce much more effect probably, than it could now.

It often happens that when a minister excels *in* the pulpit, he is found deficient *out* of it, in the parochial duties. But it was not so with Doctor Fobes. These duties received as much of his attention in *proportion* to their

importance, as any other belonging to the office. His attention to the sick was affectionate and devoted. His conversation and prayers with them were earnest, comforting, and frequently produced impressions and awakened resolutions which did not pass away with their sickness, but were diligently cherished and strengthened after their recovery. His general visits were free from formality, accompanied always with such a manner as to make the people feel easy, and strip them of restraint while in his presence. His conversations were instructive, and cheerful without being frivolous.

He possessed a peculiar tact for uniting and harmonizing a discordant people. I mention this as being a trait in the man, not as insinuating that the society over which he was settled, had ever imbibed to any remarkable degree, the turbulent spirit of discord. If the seeds of any difficulty had been sown, and sprung up in any quarter, and shot their roots deep and wide, yet he had the gift of eradicating them with such a gentle hand as not to disturb the soil of the flourishing vineyard on which he labored. He hushed a complaint before it run round a neighborhood. If we were to speak more particularly of the causes of his ministerial success, we should refer to his *social spirit* as among the most prominent ones. He was eminently familiar with all. He was ever ready to converse with the parishioner whether he met him at the fire-side, or in the shop, on the field or in the street. The most inconsiderable member of his parish could never meet him without having the important sentiment of self-respect and the spirit of laudable ambition excited by some encouraging word which the minister had dropped in his ear in passing. He possessed the faculty of adapting himself

to every variety of character. His resources of conversation constituted a common fund of information, facts, anecdotes, and ideas from which all his flock, of whatever standing or occupation, might always derive something that was pleasing and suitable to their case. Cheerful without levity, he would more generally have an agreeable story to illustrate some topic of conversation, and in such a manner as to enliven the dullness of the unsocial circle. Where he was, something would be said that might be remembered to advantage. Serious without austerity, he would never allow his familiar good humor to overstep the rules of that sober deportment, the absence of which is wholly uncongenial with the ministerial office. Penetrated and actuated by the true spirit of the Gospel, the rich and the influential of his Flock, never received more of his time, attention and regards than the poorest and the humblest members of it. His familiarity was not limited to any portion of his parish, but extended to its most obscure corners. His parochial visits, I am told, did not generally average more than two a year to each family. Yet this number of visits, at a time when his society contained probably more than one hundred and fifty families, must have been a great labor and occupied a large portion of time. His versatility of talent in conversation, gave him the happy faculty of adapting himself to persons of every description of temperament, disposition, age and occupation. To the man of refined taste and extensive reading, and to the man of humbler capacity and limited attainments, he was *equally* interesting. He could so variate and change his subject and manner as to satisfy the wants and taste of the mechanic in his shop, or the ploughman in his field, or the scholar in his study. This social spirit,

possessing such facility of adaptation, not only rendered him useful out of the pulpit in the way of his profession, but an agreeable companion, and secured to him the respect, the friendship and affection of his people. If there be any thing, which can make a people united, harmonious and happy in the one whom they have chosen to minister at the sacred altar, it is their affectionate regard for him as a neighbor, as a friend and companion. This perpetually operates as a strong bond binding *them* to *him*, and him to them. It disposes them to overlook and excuse faults in his preaching, and peculiarities in his character, which otherwise would occasion disgust and dissatisfaction, obstruct his usefulness, and terminate in his dismissal. We may say therefore with great assurance, that the deep hold which Doctor Fobes secured upon the affections of his people by means of his familiar and social spirit out of the pulpit, was the most obvious and prominent cause of that distinguished success which attended his protracted ministry.

While he was faithful to his duties as a minister, he was ardently engaged in the cause of education and of science. He made his study a school to prepare young men for the ministry. He seemed to possess a peculiar power of imbuing minds whose studies were under his direction with his own ardent spirit, and inspiring them with enthusiasm in their profession.

Amid his many avocations, he found time to investigate the higher departments of science. It would be unjust to omit mentioning the interest with which he turned his attention to experimental Philosophy. Following the dictates of his taste for the sciences, he procured the Air Pump, the Electrical Machine, and a valuable Philosophi-

cal Apparatus. Among his unfinished manuscripts we find the outlines of courses of lectures on the different branches of Natural Philosophy.

Astronomy was his favorite study. He devoted to it a large part of his leisure hours. He constructed an Orrery, illustrating the motions of the heavenly bodies in a manner that attracted much attention, and greatly interested the friends of science.

Botany also engaged his attention. He formed and cultivated a small Botanical Garden. He interested himself in finding flowers belonging to the different Classes, with the characteristics of which he had familiarized his mind. He delighted to stroll over the fields for this purpose, and in this way he took much of his exercise. But however much attention his love of science prompted him to devote to it, all his acquisitions in it were made subservient to his usefulness as a minister of Christ. He never lost sight of this as the great calling to which he had early dedicated his powers. If he studied Astronomy, it was that he might acquire information to communicate to others in his daily conversation, and derive from it new *illustrations* to bring the truths of the Gospel to bear with more power upon the heart. If, in his rural walks he roved the fields to verify the principles of Botany, it was that he might draw fresh lessons of Divine Goodness from the flowers of the wayside, to add ardor to his own piety and love to God, and in his preaching to inspire others with the same ennobling sentiment. Thus in all his studies and investigations, he kept steadily in view the interests of his sacred profession, and made them tributary to this as the chief end of his life. In all his fondness for

the sciences, he seemed "determined not to know anything among men save Jesus Christ and Him crucified."

I trust that the sketch, which follows, many not be deemed out of place, proceeding, as it does, from the pen of a son-in-law of Doctor Fobes, the late venerable Simeon Doggett, of Raynham, and touching upon points for the most part omitted in the preceding narrative.

"The Rev. Peres Fobes, LL. D., was born in Bridgewater, September 21, 1742. Blessed with worthy and christian parents and a religious education, he early showed a disposition congenial to piety, and the fostering aids of Divine grace. When quite a youth, as appears in a short diary which he kept in the early part of his life, he solemnly and repeatedly dedicated himself to Almighty God. While that piety which glowed brilliantly through life began early to dawn, not less early was begun his literary career. So forward, prompt and manly was his literature, that at the early age of thirteen, he was intrusted with the school of his own neighborhood. Though much impeded in his literary progress through want of health, he received his first degree at Harvard University in 1762. In 176— he was approbated to preach the blessed Gospel, to which his pious heart had long been aspiring: and on the 19th of November, 1766, was ordained a minister of Christ to the church and society of Raynham. Here he continued a burning and shining light until the year 1812, when on the 23d of February, death closed the scene. National independence and civil liberty being ever near his heart, in 1777, times which tried men's souls, forgetting his great bodily weaknesses, he volunteered as a chaplain, in the armies of his country. In 1786, Doctor Manning, then President of Brown University, being elected

Representative to the American Congress, in the interim of his absence, Doctor Fobes was, by the Honorable Corporation, called to its Presidency. Discharging the arduous duties of this station with usefulness and honor, he was in the succeeding year, chosen a Professor of Experimental Philosophy in that University. In this Professorship, then in its infancy, without funds to support it, with an apparatus much of his own construction, he, for a course of years, rendered useful instruction and highly important services to the Institution. In 1787 he was chosen to its Fellowship, and in 1792 received its highest honors. Ever engaged in the cause of literature and the improvements of the rising generation, in 1796 he was called to the oversight of Bristol Academy, in the prosperity of which Institution he took a deep interest; and while his health permitted, his presence and addresses, on its Quarterly Examinations, added increased respectability to its Honorable Board of Trustees, and animation and renewed energy to its literary exertions. In 17— he was chosen a member of the American Academy of Arts and Sciences.

Neither were his exertions in the cause of literature wholly exhausted abroad. Soon after his settlement in the ministry, he opened a school for young gentlemen, in his own house, and many who now are acting honorable parts on the theatre of life, with respectful gratitude recognize him as a kind and skillful preceptor. Here also candidates were indoctrinated into the sublime truths of Theology; many of whom, clad in his mantle, have become able ministers of the new and everlasting covenant of Grace. Ever devoted to the people of his charge, the education of their youth presented another rich field for the exertion of his literary and philanthropic energies.

The schools of Raynham under his patronage and inspection were, for years, an example for the county, and bear an honorable testimonial to the public of the vast importance of a learned clergy to our country.*

While he shone as a star of distinguished magnitude and lustre in the hemisphere of letters, it was in the ministry, for which he seemed peculiarly formed, that his prime excellencies were displayed. Receiving and studying the Bible as the Oracles of God, from this living and blessed fountain he drew the doctrines of his religion, and the rules of his morality. Founded on Christ and his Apostles, so happily did he blend in his creed the excellencies of Calvin and Arminius, that he seemed a friend to both. While a friend to experimental religion, he stood aloof from superstition and enthusiasm. Though an acute metaphysician and learned theologian, yet knowing the gospel to be designed for all, plain, practical, evangelical discourses were his chief aim. Few preachers had higher pretensions to pulpit oratory than Doctor Fobes. He was logical in system, though not formal, and his sentences were simple, perspicuous, pithy, and often elegant. His thoughts lively, striking, and frequently sublime. His imagination winged and chastened by devotion was rapid, towering and inventive. With a voice soft and sonorous, his elocution was flowing, commanding and truly impressive. But it was in his prayers, that the whole soul of the good man shone forth. With a mind fraught with the great truths of our holy religion, and a heart warmed with

* Rev. Mr. Carver, present Pastor of the church in Raynham remarks: "He took a great interest in education, and succeeded, I am told, in infusing a portion of his own interest into the minds of the youth. It is said, the schools in this town during Doctor Fobes' ministry, and principally by his agency, were of a higher order than in the adjacent towns."

piety, as ever he approached the throne of grace, all his faculties seemed, at once, to be wrapt into their sublimest exercise. While he poured out his soul to God, his hearers were constrained to kindle and to adore. While his excellencies were displayed in the pulpit, he was peculiarly attentive to all the duties of parochial life. He was instant in season and out of season. His intercourse and conversation easy and familiar, were instructive and pleasing to all. His frequent visits and prayers cheered the gloomy chamber of sickness, soothed the pillow of death, and were a choice balm to the bereaved heart.

The works* of Doctor Fobes, given to the public from the press are numerous sermons, delivered upon various and some most important occasions. But that especially to be particularised is his Scripture Catechism.† The

* The following list was prepared by William R. Deane :

I. Sermon at Providence, R. I., July 31, 1791, occasioned by the death of Rev. James Manning, D. D., 8 vo. Providence.

II. Sermon at Pembroke, Mass., January 26, 1803, at the ordination of George Barstow, 8 vo. Boston, 1803.

III. Election Sermon, 8 vo. Boston 1795.

IV. History of Raynham, 1794, (Mass. Hist. Coll. III.)

V. Sermon to young men, 1794.

VI. Sermon at the Execution of John Dixon at Taunton, 1784.

VII. "A Scripture Catechism, or system of Religious instruction in the words of Scripture, adapted to the use of schools and families." Cambridge, 1804.

VIII. "An Abridgement of Dr. Fobes' Scripture Catechism, revised by an Association of Ministers, and designed for the children of their respective societies," Cambridge, 1809.

(Probably some others which I have not seen. W. R. D.)

† Concerning this two-fold work, Rev. T. P. Doggett thus remarks :

"Dr. Fobes' larger and smaller catechisms are works of much merit and originality. With a little alteration, it is believed that no books now used to impart religious instruction in our Sabbath Schools, would be superior to these, although written many years before these Institutions were known. The writer of this notice has heard that men of discriminating minds have remarked, that the larger Catechism throws more light upon the comprehensiveness of the Ten Commandments than any work they ever read of the same size. It shows with great acuteness and ingenuity that these commandments, though few and brief, embrace the whole of human duty. It shows that they have a deep, inter-

happy design and vast importance of this work constitute it a rich legacy of a faithful minister to every family.

As a social friend Doctor Fobes was peculiarly happy. Few men possessed more eminent colloquial talent. He was always ready for an interchange of soul with his literary and religious friends.

In domestic life, where the character is more unveiled, his worth also appeared. With a high sense of order, he was the indulgent husband and the affectionate and kind parent. Unembarrassed with the cares of the world, study and religion were the prime objects of his domestic hours. Nothing could interrupt his stated times of devotion. Regular as the morning and evening sun, from his little family and closet his prayers ascended as incense to the throne of Grace.

As religion shone in his life, it was his peculiar support in a painful sickness and death. He settled his temporal concerns, and set his house in order to meet death, with much calmness and fortitude. So violent and distressing were his disorders, that his mind gradually weakened with his body; yet lucid moments would succeed which he often improved by religious remarks. Upon one of these occasions, though he had practiced so well, he, with much humility lamented the defects and short-comings of his religious life, and placed his hope of salvation upon the infinite mercy of God, through the great Mediator: Upon another, he expressed the immense obligations of gratitude we were under for the hope of eternal life, promised in the Gospel. At another time, a friend said to him, she trusted

nal meaning which is not apparent to the mind at first view. The much beloved Dr. Sanger of Bridgewater, was accustomed to say that it was so suggestive and rich in religious thought, that when he wished for topics on which to discourse, it never failed to furnish him."

there was a rest for him. He replied with his usual pathos and animation, that he had no doubt that there was a rest remaining for the people of God. Though life to him had many ties, in view of that rest, he met his fate with resignation and Christian fortitude.

Help, Lord, for the Godly man ceaseth, for the faithful fail from among the children of men."

I have several MSS. sermons, and printed productions of Doctor Fobes in my possession, but must content myself with a few selections from "a sermon, the substance of which was delivered at Taunton, Nov. 11, 1784, upon the day of the execution of John Dixon, for burglary, ætat. 24, with an appendix on the nature and enormity of burglary, and a sketch of Dixon's life."

LUKE, xxiii. 42, 43.

"And he said unto Jesus, Lord remember me when thou comest into thy Kingdom; and Jesus said unto him, verily I say unto you, to Day shalt thou be with me in Paradise."

IN this pitiable object, who stands before us, we behold, at once, an instance of the folly and wickedness of human nature, and a moving *spectacle* of wonder and horror, 'to the world, to angels, and to men.' He is one of our kindred race, who, for a capital crime, has lately received, from an earthly tribunal, a sentence of death, which is this day to be carried into final, fatal execution upon him.

This is the tragical scene, and most solemn occasion, which have brought together this numerous assembly. O the day, the critical day, is come! the decisive hour is at hand, which must end a mortal life, and fix an immortal soul in heaven or hell! before this sun goes down, his body, now vigorous and active, will be a lifeless ghastly corpse, coffined and buried, deep down among the sheeted dead, while his ever-existing soul, like the dying miser's in the gospel, 'this night,' yea, before night, 'will be required of him,' and sent into the world of spirits, to smile or mourn forever. To this poor prisoner, therefore, if not to some of us, it is beyond all doubt, that this is the last opportunity for public worship; and the only message from the gospel of peace, which he will ever hear in this world. And O may he so hear that his soul shall live! for this, 'God forbid that any of us should cease to pray,' until he ceases to breathe — let every heart in this great audience, be lifted up to heaven, in fervent, united prayer to the 'Father of Mercies,' that the same 'exceeding abundant grace,' which was once so gloriously magnified, and most triumphantly displayed, in pardoning a penitent thief, may this day reach and conquer the heart of this malefactor. Oh that the divine Philanthropist, the inimitable original of all love and compassion to our guilty race, who once spoke from his own cross, the merciful words recorded in the text, to a dying criminal, would again speak, 'as the Lord from Heaven,' to another, and 'say unto him, this day shalt thou be with me in Paradise.'

The preacher proposes to

1st. Describe the character of this dying thief, as a real penitent.

2. Consider the promise our Lord made to him as such.

3. Apply the subject to ourselves and to this criminal in particular.

We have room only for the application of the subject to the prisoner.

“UNHAPPY young man, how disappointed in your expectations, how wretched and forlorn is your condition! ‘Have pity, have pity upon you, O my God, and look down from thy sanctuary to hear the groaning of the prisoner.’ Time! your appointed time on earth is come, and die you must, in all the bloom and vigor of youth, with breasts full of milk and your bones moistened with marrow. This day, which to you is the last of days, will form the important crisis that must determine your happiness or misery for ever. To day you must appear before the judgment seat of Christ; on the brink of the grave, on the verge of vast eternity you now stand; and after a few flying minutes more, you will know beyond a doubt, that there is a God, a heaven and an hell. Behold the numerous guard* about you, the executioners of justice await your doom, the instruments and appendages of death are in sight, a coffin and a grave for you are open, a prisoner in chains, and you cannot escape; this, ah, all this, have you merited at the hands of your injured country, by the laws of which your mortal life is forfeited, and now demanded as the sacrifice; condemned also you are by the laws of God, which extend to the thoughts and intents of the heart. The wages of sin is death; ‘the soul that sinneth, it shall die,’

* A guard of one hundred and thirty men were ordered to attend the execution. This added to government a dignity, as well as security, which the Sheriff exemplified in his own person, with honour and applause, refusing a mercenary executioner, offered him for a mere pittance, he claimed the office as a part of his duty, and a proof of his fidelity in it, and with an amiable mixture of soft compassion and dignity he executed the criminal with his own hands.

and 'cursed is every one who continueth not in all things written in the book of the law to do them'; this is the law, with its tremendous sanctions and curses; and these all await you, as a transgressor of it—offending in one point, you are guilty of all, and all heaven and earth will sooner pass away than one jot or tittle of it fail. The tenor of this law therefore, none can alter, the tone of vengeance you cannot soften, a God all mercy, and too indulgent to punish the wicked, can never be found; 'whose heart can endure, or whose hands be strong,' when the sentence of this righteous law shall be executed—was the sentence of an earthly judge lately pronounced, with the meltings of compassion, and the flowing of tears, ordering you to be hanged by the neck till you are dead;—was this terrible to you, how much more so must it be to hear your almighty Judge in righteous anger pronounce that unalterable sentence, 'depart ye cursed into everlasting fire.' Is this then your doom and just desert? Are your day and means of grace just expiring? Have you but a few minutes more to make your peace with an injured neglected God, and to be made 'worthy to escape all these things, and to stand before the Son of Man?' Is this your case? In the name of God! what can be done? What shall I do to be saved? Is this your heart? Are you in earnest? In earnest then, and in the language of Inspiration, I most gladly say, 'believe on the Lord Jesus Christ; if thou believest with all thine heart thou shalt be saved,' though in point of justice you deserve 'to be punished with everlasting destruction;' Jesus is the end of the law for righteousness; he died to redeem us from the curse of the law; 'he was numbered with the transgressors,' with thieves in his death, that penitent thieves and transgressors might be

pardoned; he died for the ungodly, says an inspired apostle; he died for the unjust, says another; he came to seek and save that which was lost, says our Lord; and it is a faithful saying, and worthy of all acceptation, that Christ came into the world to save sinners, even the chief of them, says the apostle. Now are you ungodly, are you unjust, are you a lost sinner, or even the chief of sinners; then for you he died, such as these he will save, save even to the uttermost, if they will come unto God by him; his blood cleanseth from all sin; even though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool, saith the Lord. Here is the door of hope, this is the door of mercy, and this the fountain to which the soft voice of invitation calls you, saying, come wash and be clean, turn and live, repent and be happy; whoever will, let him come, and him that cometh I will in no wise cast out. I beseech you therefore, O Dixon, by all that your soul is worth through eternity, and by 'the price of blood, the blood of God,' shed for its redemption, that you immediately hear the joyful sound, and instantly give your whole heart's consent to the blessed covenant of gospel grace. Now compose your mind, and make a pause, one solemn, contemplative pause, and look back, once more upon your wretched life (before it transpires) and think, with bitter sorrow, and remorse of heart, O think how you have lived, what you have done, how you have treated the great God, his holy Spirit and blessed Son; think how you have injured your fellow-men, sinned against the light of reason, of revelation, and conscience, and thus wronged your own soul. Then look within, and you will find, you will feel, if not past feeling, a most vile heart, 'out of which have proceeded evil thoughts, blas-

phemies, thefts, &c.' Take one more survey of this heart, and then 'repent and pray to God, if perhaps the thoughts of thy heart, and the sins of thy whole life may be both forgiven thee.' I say unto you, 'what thou doest, do quickly;' your feet stand on slippery places, now is your time, now or never, 'now is the accepted time,' now is the day, and to you the last, the only day of salvation; to day therefore, while it is called to day, harden not your heart. Dixon, you still breathe, your heart and your pulse yet beat, and the vital current moves, and blessed be God the curse delays, the warning voice is heard, 'you are a prisoner of hope;' turn, turn to the strong hold, for why will you die, O young man. In fine, justify God, condemn yourself, prostrate your guilty soul at the foot of the cross; look up there, and plead the merit and the application of that all-virtuous blood which once pardoned a penitent thief, who died upon it, and is infinitely sufficient to pardon and save even you; and having ascended the place of your execution, then rouse, collect and fix all your thoughts, and breathe out all your soul, in faith, repentance and prayer, saying, 'Lord Jesus, remember me in thy kingdom,' God be merciful to me a dying sinner. Farewell, poor John Dixon, and the Lord have mercy on you; to day may you be with Christ in Paradise; amen, and 'let all the people say, *amen*.'

To this very numerous assembly I will now turn the address, and close my subject. Who can look around upon the numbers of all ranks, ages, sexes and complexions here present, and think of the transactions of this day, and not be reminded of that infinitely more solemn 'day in which God will judge the world in righteousness, by Jesus Christ.' Then, my friends, and perhaps never be-

fore, shall we meet again, not merely as spectators, but as personally and deeply interested in all the momentous scenes and decisions that will then take place. The apostle's wish for his friend, is mine for you and myself; 'the Lord grant we may all find mercy of him in that day.' To this desirable end, may the public instructions and warnings of this day be improved, in particular that exemplary instance of justice upon the prisoner before us, which is this day under providence set up at the head of this county as a *warning piece*, let off, (as I may say,) from a *cannon* of our own making, a salutary law of this Commonwealth, and which speaks aloud in the ears as well as to the eyes of all that can see or hear, crying from the earth, like the blood of murdered Abel, for the life of this and other malefactors. Let all take warning, and while they see and hear, may they fear and do no more so wickedly; 'let him that stole, steal no more, but rather let him labour with his hands the thing which is good.' Then may this stand alone, and for the last, as it is at present the second instance of a capital execution, and the first for burglary, since this was a shire-town—youth, as well as parents, are particularly concerned in the admonitions of this day.

1. HERE is a most affecting instance, my young friends, before your eyes of a vicious youth, under the age of twenty-four years, brought to a disgraceful, untimely death, by the vindictive hand of public justice; and it is at once a warning to you, and a proof that God's own words are words of truth. Look on this criminal, and believe that 'he who pursueth evil, pursueth it to his own death,' and that wicked men shall not live out half their days; believe also that he who being often reproved hard-

eneth his neck, shall himself suddenly be destroyed, and that without remedy; hearken then to the voice of a reproof from your parents and friends, from the word and providence of God; take heed to your ways, shun the vices and paths of the destroyer; 'flee youthful lusts which war against the soul,' and wound to death your own reputation and the bleeding hearts of your tender parents; beware, especially beware of gaming, and that intemperate use of spirituous liquors to which this ill-fated youth was so infamously addicted, and which, by the confession of his own mouth, had the principal hand in bringing him to this miserable end. This is indeed a sore evil under the sun, and it is now common among men; like a pestilence, 'it walketh in darkness and wasteth at noon day!' A most pernicious evil, full of deadly poison to the manners and morals of youth; a detestable Pandora's box, whence issue whole swarms of plagues, more numerous [and fatal than those of Egypt, to sting and disturb mankind in all their peace of society, both in towns and families; yea, it now threatens with one mingled mass of ruin, the health and happiness, the lives, fortunes and souls of the most promising part of God's creation: 'Who hath woe? Who hath sorrow? Who hath contentions? Who hath babbling? Who hath wounds, with and without a cause? Who hath redness of eyes?' Who are poor, and steal, and take the name of the Lord in vain? Who break up houses, commit murder, are confined to prisons, loaded with irons, and die upon the gallows? 'They that tarry long at the wine, they that go to seek mixt wine, and are mighty to drink strong drink.' This execution alas! will make the third in this county, occasioned by spirituous liquors; two men in a fit of intoxication committed murder, and suffered the

pains of death, at Bristol, upwards of seventy-five years ago; these were Indians, and would to God that human nature might never again be so brutalized and rankly disgraced by any but Indians alone. Could I speak in thunder, and my voice be heard from pole to pole, it should be the friendly voice of warning to young men, entreating them, by every thing that is dear and valuable, to shun the company and the haunts of tipplers and gamblers; 'come not nigh the door of the house, avoid it, pass not by it, turn from it and pass away.'

2. THIS example of condign punishment speaks aloud and home to parents and all who are entrusted with the care and education of children. Next to intemperance, as a cause, this malefactor ascribes his licentious life and ignominious death to the want of proper restraint in youth; left to the care of a mother when young, he had, like too many others, his own way and will without control. His parent we are told is yet alive, if a parent can live who has 'travailed in birth and drawn out the breasts' to such a son! Can words express the feelings of a parent's heart on such an occasion; put your soul in her soul's stead this day, and imagine for once, you who are parents, if the thought is not insupportable, that this was your own son! a son who had 'made himself vile, and you restrained him not,' a son, whose education, whose morals and immortal soul you had neglected, and now is trembling in chains, with the strangling noose about his neck, and 'made a gazing stock' to thousands around him—at length you follow him to the place of execution; there stand the father who begat him, and the mother who bore him, beholding their son writhing in the agonies of death, and they for him, in agonies as great of living distress; O how they

wring their hands, and almost gnaw their tongues, while they cry, 'my son, my son, would to God I might die for thee, O my son, my son,' I am the criminal, and I the guilty thief; 'his blood be upon us, and not upon our child;' we are the faulty cause; our cruel neglect of timely instructions, a good example, and the rod of correction, have murdered our son! The Bible and experience both told us to train him up in the way he should go, and that when he was old he would not depart; we were commanded to beat him with a rod, and not spare for his crying, with a promise that he should not die an untimely death, and that we should deliver his soul from hell; but Oh! 'we are guilty, verily guilty, concerning our son, and therefore is this distress come upon us,' as a just punishment of our folly as well as his own; go now and write him a monster! pronounce that heart 'an heart of stone, which is not melted and moved out of its place;' even in sympathy with such pungent parental distress; and may both the sleeping and waking hours of that parent, be perpetually haunted with all the tragical operations of this day, who can after all go home, and neglect the education of his own children; yea, let him take his rank in future with 'the cruel ostrich in the wilderness,' because he is hardened against his young, as though they were not his own.

3. THIS public example of justice adds to the proof, already large, of the existence and wisdom of a special providence: 'Verily there is a God that judgeth in the heavens and in the earth.' To deter men from vice, the Deity has mercifully mingled pain and punishment with the very nature and perpetration of it; if we look within we shall find, we shall feel a demonstration of this. Envy and

malice, rancor and revenge, &c., are 'a generation of vipers' in the soul, perpetually stinging and gnawing upon it; yea, they create in that bosom, which is their nest, a little domestic hell, '*where the worm*' of envy '*dieth not, and the fire*' of malice '*is not quenched.*' Vices torment the soul, however, not merely from their nature, and when separately indulged, but from their number and combination. So numerous, and so contrary, in their desires and separate interests, that they raise a kind of civil war within; for while one lust is gratified, another is displeased; while the man humours and feeds his covetousness, he is obliged to starve luxury and affront his pride; and even should 'Beelzebub cast out devils,' or one predominant master lust conquer a number of its inferiors, there would be even in this infernal conquest an opposition, which must create pain and vexation. But if to the misery which is entailed on vice, in its nature and in their jarring numbers, we add that which both attends and follows vicious actions, we shall still have a greater proof of the wisdom and goodness of divine providence, by which it is evidently decreed, that bold transgressors shall not only be punished in this world, but in numberless instances shall in fact be punished according to the laws of a strict retaliation. I have seen (says Eliphaz) that they who plow iniquity and sow wickedness reap the same; his mischief (says the Psalmist) shall return upon his own head, and his violent dealings shall come down upon his own pate; and even after conscience hath long slept, and no human justice could pursue the criminal, his own iniquity has at last found him out, and by some remarkable incident in providence brought him to deserved punishment. In this view it is worthy of observation, that soon after the commitment of this prison-

er to the goal in this town, he was providentially discovered late in the night upon the point of an escape from this, as he had before done from every other prison he had been confined to ; this alarmed the sheriff, who knowing and lamenting the enfeebled state of the gaol, thought it unsafe to risque a second attempt, and therefore appointed him a guard ; and to this single circumstance, however trifling or accidental it may appear, must be ascribed under providence, the memorable event of this day. Rather than wicked men should go unpunished, by any neglect of government, all-wise providence will take occasion from that neglect, and make a superannuated gaol the very means of their execution. ‘The weakness of God is stronger than men,’ and ever will be too strong for the guilty to escape. Let us, especially of this county, notice a providence so friendly to government, and remember that this in full cannot be done until the new proposed gaol shall be completed, with every needful precaution of strength and security. Finally,

WHEN we look at this unhappy criminal, and think what would the poor wretch give that he were in our condition : Let none of us indulge, or nourish in our hearts the pride of the Pharisee, or even so much as think, in a way of boasting, what he spoke with his mouth, ‘God I thank thee, that I am not as other men, or even as this malefactor ;’ when perhaps the principal distinction between him and numbers here present may be nothing more than the gilding of a coffin or the paint of a sepulchre ; and even of some others, the difference may consist only in this, that he is detected and condemned, but they as yet are concealed from human eye, while in the eye of God omniscient, both they and we and ‘all have sinned, and come

short of his glory.' Condemned therefore by the same law, guilty before the same God, we are all the prisoners of divine justice, and equally need repentance and pardoning mercy, through the blood of the same atonement. 'Except ye repent, ye shall all likewise perish;' repent therefore, let us all, and 'be converted, that we may have redemption through the blood of Christ, even the forgiveness of sins, according to the riches of his grace; and receive in the end the riches of the glory of the inheritance, in his everlasting kingdom.' Amen."

Rev. STEPHEN HULL succeeded Doctor Fobes in the ministry of Raynham. He had a previous settlement in Amesbury of this State, and was installed* in Raynham, September 9, 1812, about seven months after the decease of his predecessor. He continued Pastor till May 1, 1823, when, on his own request, he was dismissed. He afterwards preached at Carlisle. During Mr. Hull's ministry of nearly eleven years, fifty-two persons were received to the church. In 1820, there was an unusual religious interest, and not far from forty united with the People of God.

Rev. ENOCH SANFORD succeeded Mr. Hull, and was the fourth minister of Raynham. His ordination took place October 2, 1823. Mr. Sanford was a native of Berkley, in 1795, a graduate of Brown University in 1820, where he was called to be Tutor, at the same time with Hon. Horace Mann, a graduate of the preceding

* Rev. Elias Hull of Seabrook, N. H., offered the Introductory Prayer; Rev. Mr. Milton of Newbury, preached the sermon; Rev. Doctor Sanger of Bridgewater, gave the Charge; Rev. Mr. Barker of Middleboro', offered the Consecrating Prayer; Rev. Mr. Gurney of Middleboro', gave the Right Hand of Fellowship; Rev. Doctor Reed of Bridgewater, offered the Concluding Prayer.

year. Mr. Sanford retained the Pastoral office in Raynham, till 1847, since which time, he has officiated at Halifax and North Raynham.

Rev. ROBERT CARVER succeeded Mr. Sanford and is the present Pastor. Mr. Carver was born in Taunton, graduated at Yale, in 1833, was settled for a time in Berlin, Mass., and afterwards installed in Raynham, December 1, 1847.

Calvinistic Baptist Church.

DOCTOR FOBES stated in 1793, (in his Topographical description of Raynham,) that "nearly one third part of the two hundred families" then in Raynham were "of the Baptist denomination." They held their meetings at first in private houses. They now have a neat place of worship in the south-easterly part of the town, bordering on Middleboro'. Elder Briggs, who died not long since in a good old age, in Middleboro', preached for many years to this people. They have now no settled minister among them.

The Second Congregational Church.

THIS was formed during the ministry of Rev. Mr. Sanford, in April, 1828; when twenty-five individuals connected with the original church, withdrew, and established a separate meeting.

With the exception of occasional supplies from other sources, this church and society enjoyed the Pastoral labor of Rev. Simeon Doggett,* son-in-law of Doctor Fobes,

* Mr. Deane has traced the descent of his father-in-law as follows:—Thomas Doggett was at Marshfield in 1654; married 17 May, 1654, to Joan Chillingworth, widow of Thomas Chillingworth, and died September, 1692. He left children: Rebeckah, born 29 July, 1655, Samuel,

until their suspension of stated public worship some two or three years since. Rev. Mr. Dogget was the first Principal of Bristol Academy. He delivered the address at its dedication and opening, the 18th day of July, 1796, which was requested for the press through a Committee of the Trustees, consisting of Mr. Joseph Tisdale, Apollos Leonard, Esq., Doctor Peres Fobes, James Williams, Esq., and Hon. Seth Padelford. It was printed the year following by J. Spooner of New-Bedford, and is a discourse on education well worthy of publication.

Mr. Doggett died March 20, 1852, aged eighty-seven years and fourteen days.

Union Meeting.

THIS is held in a small chapel erected by the Old Colony Iron Company, on the Raynham side of the river, at Squawbetty. It was consecrated by ministers of different denominations about ten years ago, and has been open for religious services of various kinds most of the time since. There is an interesting Sabbath School connected with the meeting.

who lived in Scituate many years, whose posterity settled in Boston, and John, the father of Thomas and Hannah. Hannah died without issue. Thomas, who lived in Marshfield, had children, John and Thomas. John died without issue. Thomas married Joanna Fuller, moved to Middleboro' in 1742; became a respectable farmer, had six sons and two daughters. Of these, Simeon, born January 7, 1738, married a Pratt, and had children, Elkanah, who died æt. 28; Abigail, who married a Weston, of Middleboro'; Thomas, who married Phebe Dean, of Taunton; and Simeon, who married Nancy Fobes, of Raynham.

CHAPTER IX.

CHURCHES AND MINISTRY OF BERKLEY.

BERKLEY* became a distinct town† in 1735, having been like Raynham, a part of the original purchase in 1637, although a portion of it belonged to the South Purchase, and had been included in Dighton, up to the time of its becoming a separate township.

A church was organized in Berkley Nov. 2, 1737. "The Council convened for the purpose was composed of the Rev. Nathaniel Fisher, Rev. Benjamin Ruggles, and Rev. Thomas Clap, with their delegates. It then consisted of eighteen (forty-nine) members."‡

* Whether the town was named in honor of the distinguished Bishop Berkley I am unable to say. When we remember that the residence of the Bishop, when in this country, was at Newport, R. I., a town not far removed, and that his fame as a liberal, high-minded man — the patron of learning and religion was then at its zenith, it appears not unlikely that our fathers thought to perpetuate the memory of a man, "willing to relinquish all his preferments, and to dedicate his days to the office of instructing American youth," in some such way. Tradition affirms, that the author of the "Minute Philosopher" sent the people of Berkley an expensive Organ, which they in the simplicity of their worship, respectfully declined accepting. We are also assured, that this same Organ is now in one of the Churches in Newport.

† It is stated in the Am. Quart. Reg. (vol. 12, p. 139,) that by the Act of Incorporation, the town was required to build a meeting-house and settle a minister.

‡ Richard Storrs Andros, son of Rev. Thomas Andros, communicated the above facts. Rev. L. R. Eastman, now settled in Berkley, made out a catalogue of members in 1847 and reckoned fifty original members. According to the Records of the Church, which have recently passed into my hands, there were forty-nine. Their names were as follows: Samuel Tobey, *Pastor*; Elkanah Babbit, Ebenezer Hathaway, Gershom

Rev. SAMUEL TOBEY was the first Pastor of the church in Berkley. Born in Sandwich in 1715, he graduated at Cambridge in 1733, and was ordained in Berkley Nov. 23, 1737, the same month with the organization of the church.* His ministry extended to the time of his death, which occurred suddenly Feb. 13, 1781, including a period therefore of nearly forty-four years.

Crane, John French, Ebenezer Phillips, John Briggs, Ephraim Allen, Benjamin Leonard, John Hudson, Josiah Babbitt, Benjamin Babbitt, George Babbitt, Daniel Axtell, in number fourteen: Abigail Burt, Mary Phillips, Mary Jones, Hopestill Harvey, Hannah French, Experience Myrick, Hopestill Woods, Elizabeth Holloway, Mary Babbitt, Sarah Briggs, Abigail Babbitt, Dorcas Jones, Hopestill Phillips, Zipporah Allen, Elizabeth Paul, Dorcas Babbitt, Waitstill Axtell, Phebe Reed, Jamina Hathaway, Abigail Burt, being in number, twenty — all these belonging before to the churches of Dighton and Taunton.

Taken into ye church ye same day, and gathered with ye before mentioned ones ye following persons: Males; Edward Paull, Adam Jones, Benjamin Paull, Joseph Burt, Samuel Myrick, John Paull, James Phillips, Seth Briggs, Benjamin Babbitt, Samuel Jones, Isaac Babbitt, being in number, eleven — Females; Ann Briggs, Mary Phillips, Mehitabel Babbitt, Sarah Darling, being in number, four. The Lord bless them all. All of which being added together make a church of forty-nine persons: 25 males; 24 females."

I have copied these names, as they appear in the catalogue of members, without regard to alphabetical or family arrangement, that the original might be strictly adhered to. This course has been pursued in previous lists, which I have had occasion to introduce in this work, that I might not, even in the small matter comparatively of collocation, deviate from the record. Gershom Crane, and Daniel Axtell were appointed Deacons. Although neither Mr. Andros nor Mr. Eastman have stated the number of the original members with perfect accuracy, the records confirm the statement of the former concerning the organization of the church: "November ye 2d, 1737. The church was Embodied by ye Rev'd Mr. Nathaniel Fisher, Benjamin Ruggles, and Thomas Clap with yr Delegates."

* The Book of Records already referred to, in the hand writing of Mr. Tobey, contains the following entries concerning the call and settlement of the first minister of Berkley. "January ye 1st, 1736, I was invited to preach at Berkley, and accordingly came. August ye 3d, 1736, the people of Berkley gave me a call to settle among them, in ye work of ye ministry, offering me two hundred pounds for my settlement, and one hundred for my salary. Sept. ye 1st, ensuing, I met with ye town, and by their adding to their first offer ye contribution money which should be contributed every Sabbath, and stating my salary at silver 26s per oz. I accepted yr call. November ye 23, 1737, I was ordained Pastor over the church and congregation in Berkley. The Rev'd Elders

In the Church Record Book, which appears to have been kept with great fidelity by Mr. Tobey, and unlike those of many other churches has fortunately escaped the ravages of time, are to be found interesting matters personal: "Sept. ye 6th, 1738, I was married to Bathsheba Crocker.* October ye 31, I moved into my House.† Will God speak well of ye House of His servants for a great while to come, and as for me and my Household, we will serve ye Lord. Celia, our first child, born August ye 29th, 1739, on Wednesday, between one and two at night. Samuel, our second child, born August ye 11th, 1741, on Tuesday, about sunset. May ye 28th, 1743, my dear child Samuel died, on Saturday, a little after sun-rising; oh, that his death might be sanctified unto us, his Parents, for our spiritual good. June ye 5th, 1743, our third child born, on ye first day of ye week, early in ye morning. Baptized ye same day by ye name of Samuel. Sept. ye 25th, 1745, our fourth child born on Wednesday about 8 of ye clock, in ye morning, called Timothy. Nathaniel, our fifth child born August the 17th, 1747, on Monday morning, about 3 of ye clock. Isaac, our sixth child, born July ye 20th, 1749, on Thursday, between seven and eight at night. Enoch, our seventh child, born Sept. ye 2d, 1751, on Monday evening, between eight and nine of

assisting were, Mr. Billings, Mr. Fisher, Mr. Fessenden, and Mr. Wales. Mr. Wales having Prayed, Mr. Fessenden Preached an excellent sermon from these words in the 2d Coloss. 5, Joying and beholding your order; after which Mr. Billings gave me the Charge, Mr. Fisher ye Right Hand. All performed to good acceptance."

* Ruth Tobey, a grand-daughter of the minister, informs me that her grand-father was one of eleven children, and that his wife was daughter of Timothy Crocker of Barnstable. She was probably related to Rev. Josiah Crocker of Taunton.

† His "house" was north-east of the "Berkley common." The meeting-house was on the south side of the "common." The first Congregational Society are occupying their third house on the same site.

ye clock. Aletheia, our eighth child, born March ye 3d, 1754, on ye Sabbath, about 5 of ye clock, P. M. Sept. ye 9th, 1756, my ninth child born on Thursday at about 4 of ye clock in ye afternoon, called Bathsheba. Feb'ry ye 4th, 1759, my tenth child was born about 5 of ye clock on Sabbath morning, called Abigail : Died Nov. 29, 1778. Sept. ye 6th, 1761, my wife was delivered of two sons ; ye first was born about nine of ye clock, Sabbath Day night, ye second about ten of ye clock, viz : Paul and Silas. Nov'br 29th, 1778, Nabby died in ye Twentieth year of her age."

Of the above children, Celia mar. Abial Deane of Assonet Neck. Timothy mar. Mary Holloway. Nathaniel mar. Abigail, daughter of Stephen Burt of Berkley. Isaac mar. (1) Lydia, daughter of Col. George Williams, (2) Deborah, daughter of Benjamin Williams, Esq.; Enoch mar. Rebecca Littlefield, of Newport, R. I.; Aletheia mar. Edward Paull of Taunton; Bathsheba mar. Gideon Babbitt of Dighton; Paul mar. Betsey Parker of Barre, Mass; Silas died single at Port au Prince, W. I.; Samuel, the oldest son who lived, mar. Experience Paull of Berkley (according to the record of his father, who performed the service) "Sept. ye 6th, 1768." This son became one of the most eminent and influential citizens of Berkley. He filled many offices of public trust, and was honored with a seat on the Bench of the Court of Common Pleas. He had ten children, viz: Achsah, who married Roger French of Berkley, and is yet living in Barnard, Vt.; Apollos, who married Hannah Crane of Berkley: Ruth, who still lives, and leads a single life; Betsey, who mar. Tisdale Porter, of Berkley; Samuel, who died young; Enoch, who mar. Sally Barnaby of Freetown; Peddy,

who mar. Thomas Richmond, M. D., of Dighton, whose son Rev. Thomas Richmond is now settled in Medfield, Mass. ; Bathsheba, who mar. Rev. Abraham Gushe of Dighton ; Rowena, who died single ; Silas, who mar. Betsey, daughter of Dr. Jabez Fuller of Kingston.

It is not known that Rev. Mr. Tobey ever committed any production to the press. Nor have we been able to obtain possession of any of his manuscripts. They have probably been destroyed.

Rev. THOMAS ANDROS succeeded Mr. Tobey in the pastoral office in Berkley. The following interesting notice of Mr. Andros has been furnished me by one of his sons, Richard S. Storrs Andros, Esq.

“ Thomas Andros, the youngest of three brothers, was born at Norwich, Conn., on the 1st of May, 1759. While he was yet in childhood, his father, who was a merchant, died, leaving his family in comparatively straitened circumstances. His mother, who by this event, had imposed upon her the responsibility of the rearing and education of four children, and who seems to have been a woman of more than ordinary strong sense and energy of character, subsequently removed with her charge, to Plainfield, where, and in the vicinity, her immediate relatives and friends resided. Limited as in that day were the means of education, — that noblest of all our institutions, the common school, by which the ability to acquire knowledge is now placed within the reach of every New-England child, having then, hardly an existence — it may well be supposed that the subject of this sketch, deficient as he was in pecuniary means, enjoyed in his youth but few advantages of mental cultivation. Indeed, he was early inured to bodily labor, and his younger years were divided between

the farm and the work-shop. At the breaking out of the Revolutionary war, in 1775, though but a youth of 16, he was among the first to enrol himself as a soldier in the Continental service, and shortly after joined the American Army, then encamped at Cambridge. On the evacuation of Boston, he accompanied the army to New-York, where he was engaged in the battles of Long Island and White Plains. At the expiration of his term of service, he returned to his home in Connecticut. He subsequently, however, entered the service again, and attached to the division sent against Rhode Island under Gen. Sullivan, was engaged in the conflict at Butt's Hill. He also served in the militia of his native State, at several periods, during the war, when not in the Continental service, until 1781, in which year he enlisted on board a private-armed vessel, fitted out at New-London, and proceeded to sea. His cruise, however, was not a long one. Detailed as one of the crew to take a prize into port, he was captured by an English frigate, and a few days afterwards, he found himself, with his fellow seamen, a prisoner of war, on board the old Jersey prison-ship, in New-York harbor. Here, for some months, he remained, with no prospect but that of death before him. After a confinement of several months, however, he succeeded in a manner singularly providential, in effecting his escape, and after suffering almost incredible hardships and innumerable perils, finally reached the house of his mother. A narrative of this episode in the life of Mr. Andros was published by him several years previous to his death, and to this we refer the reader for a more particular account of his sufferings and dangers. A severe sickness prostrated him for many months after his self-restoration to liberty and home, his

recovery from which was esteemed by himself and his friends as well nigh miraculous. It was probably this near approach to death, by which the doors of the future world were, as it were, opened wide before him, that fixed his subsequent career, and led him to dedicate the remainder of his life to the work of his Redeemer. As soon as his health had become in a measure restored, he applied himself to study, and by perseverance and untiring assiduity, with no instruction but such as was occasionally afforded him by some kind and more fortunate friend, he soon acquired such an education as enabled him to undertake the instruction of others. Devoting his days to school, and his nights to his own improvement he soon became so far advanced as to enter upon the preparation for his profession. To a profound knowledge of his own language he speedily united a thorough acquaintance with the ancient languages, acquirements which proved of eminent value to him in his after life, in enabling him to eke out the slender support afforded him by his compensation, by the preparation of candidates for the University, whose privileges, though not its honors, had been denied to himself. He at length entered upon the study of Divinity under the care of the Rev. Dr. Benedict, of Plainfield, Conn., a man of enlarged mind and profound piety, of whom he was through life accustomed to speak with the utmost veneration as a Theologian and Christian. Having completed his clerical studies he was invited to accept the pastoral charge of the church and parish in Berkley, then recently left vacant by the death of the Rev. Samuel Tobey. Accepting the call, he was ordained on the 19th of March, 1788. It was here that his labors as a minister of the Gospel commenced, and it was here, fifty-seven

years afterwards, that they closed. To give a history of those labors, running year by year, through that long period, would require more space than the design of this work allows us. For it was not in the pulpit alone that his energies were employed : it was not to the preparation of discourses and parochial visitations only, that his time was devoted. At the date of Mr. Andros' settlement in Berkley, but a single school existed within the limits of the town. He immediately turned his attention to the important subject of popular education, and by his exertions succeeded in awakening an interest in the cause, and imparting a direction to it, which, it is not too much to say, conferred a general and permanent benefit. Nor did he confine himself to precept in this matter ; he became an instructor himself, and through the whole course of his long life continued such, laboring with a zeal which would do honor to many a professional teacher, and with a fidelity and untiring devotion which many now living, and moving in spheres of usefulness and distinction, can attest, and to which they will cheerfully acknowledge their obligations. Like many, indeed most, of the country clergy of the last generation, Mr. Andros was obliged to look to sources other and aside from his stipend, for the means of support to himself and family. The salaries of country ministers, now not too liberal, were at the time of his settlement, perhaps by the comparative poverty of the people necessarily, restricted within very narrow limits. His annual stipend was fixed at £80, and during the whole period of his ministry it was not increased beyond this amount, unless we except a small addition, made near the commencement of the present century, to equalize the relative values of money and commodities, which had become changed as the

former increased in supply. A part of his support, in consequence, had to be drawn from the cultivation of the soil, and there were few days which did not find Mr. Andros actively engaged, in addition to his other duties, in the labors of the farm. Yet amid these diverse avocations he was never neglectful of the interests of the great work to which he had been set apart. At all times and at all seasons, regardless of personal exposure and danger, he was at his post. Every enterprise of benevolence commanded his sympathies, and every movement, having for its object the advancement of human happiness and prosperity, found in him an earnest advocate and an indefatigable friend. Thus he pursued the tenor of his way from 1778 to 1834.* In the month of June of the last named year, — admonished by his advanced age that the time for his retirement had arrived, and actuated also by an earnest desire to put a final period to difficulties which had sprung up in his church and society — difficulties from which we have no desire to withdraw the veil of oblivion, he requested and received a formal dismissal from his pastoral charge, and on the fifteenth day of that month took his leave “as a public minister of Christ,” to use his own words, “of that congregation before whom he had gone in and out through a period of forty-seven years.” But though he had no longer a regular charge, his remaining years were not passed in idleness. Twice afterwards he was elected to represent his town in the Legislature, and to the close of his life, he continued to take the deep-

* In a note appended to the “Articles of Faith,” printed in 1826, it is said: “There have been several partial revivals, in which numbers have been added to the Church; but the most general was in 1807, when between 80 and 90 were constrained to make a public profession of Religion.”

est interest in all the great reformatory movements of the day. Mr. Andros' last sermon was preached on Sunday, the 5th of October, 1845, and, as it would seem by providential direction, from the same sacred desk at which he had so often stood. On that day, he walked from his residence to the Church, a distance of two miles, uttered the admonitions which proved to be his last, and returned on foot. His manner was animated, and he spoke with all the force and fervor of other years. Shortly after this his health began sensibly to fail, and he suffered more and more frequently and severely from attacks of an apoplectic character, to which he had been occasionally subject for some years. His mind, however, retained all its clearness, and there appeared to be no cause for immediate apprehension, until the 8th of December, when he was suddenly prostrated by an attack of the malady just alluded to. He shortly rallied, however, from the first effects, but his hour had come. The remedies of the medical attendants proved unavailing. His strength gradually failed and the vital energies day by day exhausted themselves. Disturbed apparently by no suffering bodily or mental, his faith growing stronger and brighter as the bonds which bound his spirit to the flesh, became weaker, he lingered until the evening of December 30th. His departure from the world was tranquil and beautiful as the departure of

"The morning star, which goes
Not down behind the darkened west, or hides
Obscured amid the tempests of the sky,
But fades away into the light of Heaven."

Mr. Andros was twice married. (1) To Miss Abigail Cutler, of Killingly Ct., May 18, 1784; (2) to Miss Sophia

Sanford, of Berkley, Feb. 7, 1799, whom he survived only three years.*

As a man, Mr. Andros was distinguished for the deep interest which he took in everything that related to his race, and for the entire singleness of purpose, sincerity and honesty which characterized his intercourse and dealings with his fellow-men. The wealth of worlds would not have tempted him to the commission of a dishonest act, and the individual never existed who could justly complain of having been over-reached by him in his business transactions, which at one period of his life, were many and large. In his opinions of public policy, he was decided, and in the expression of them open, independent and fearless.

As a Theologian and Preacher — I leave this part of his character to be drawn by a more skillful and experienced hand."

The limits of this work would not allow "a more skillful hand" (could it be found) to give an extended account of the theological views and ministerial character of Mr. Andros. The former were generally embraced by his people, and the minister of Berkley, hardly less than the minister of Franklin, most thoroughly and effectually indoctrinated his hearers, and "taught the people knowledge." As a consequence, it is believed, there is to this day great-

* In both these connections he was fortunate and happy. The first named died in 1798. The discourse preached at her funeral by the Rev. Mr. Smith, then minister of Dighton, bears strong testimony to her many virtues. The family record bears the following affecting memorial in his own hand, to the character of his second wife: "Sophia Sanford Andros, my second wife departed this life between midnight and one o'clock on the morning of Lord's day, Feb. 13, 1843, having blessed her family with the most active love and constant affection for a period of forty-three years and five days."

er uniformity of religious faith in the towns of Berkley and Franklin, than in most of the towns in the Commonwealth — a very fair inference from the fact, that in these towns as yet there is only one religious denomination regularly organized, known to exist.

Mr. Andros was regarded not only in Berkley but in all the region, where he was best known, as an able theologian, and an instructive, faithful preacher.

The "Taunton Association" of ministers, of which, at its organization in 1826, "father Andros," as he was generally called, was the oldest member, expressed their feelings on the occasion of his death in the following terms:

"It is with most unaffected grief that the Association place upon the Records, a note of that solemn Providence, by which our venerable father in the ministry, Rev. Thomas Andros, of Berkley has been removed from earth to his final account.

"He departed this life, Dec. 30th, 1845, aged 86 years, and 8 months. His funeral obsequies were attended by a large number of his townsmen, and several clergymen from the vicinity; and a sermon was preached on the occasion, by Rev. E. Gay, of Bridgewater, then supplying the pulpit in Berkley.

"We enter his name on our Records, as one of precious memory, in testimony of the high veneration, with which we regard the man, whose heart was warm, whose hands were pure, and whose life exemplified the doctrines, which he delighted to commend to others.

"Mr. Andros was an eminent example of self-taught men, a warm patron of education, and a deeply interested friend of the rising generation. As a preacher, he held a high rank; as a pastor, he was affectionate, laborious and untir-

ing in interest both for the spiritual and temporal welfare of his people, to whom he ministered more than forty years. As an author, his merit will not suffer in comparison with many, whose works are much more voluminous. His sermon entitled "Trial of the Spirits," and his tract entitled, "Letter to a friend" should be mentioned with particular consideration.

"It affords us great happiness to be able to say in conclusion, that the evidence of his *personal* interest in that Gospel, which it was his delight to make known to others, was so satisfactory, that his trust in it to the last, was unshaken, and that its consolations shone around in entering "the valley of the shadow of death," in undim'd brightness."

The published productions* of Mr. Andros were numer-

* I have just received the following list of the published writings of Mr. Andros, so far as they have been discovered.

"Light to the Upright, in Darkness," — a sermon occasioned by the death of Capt. John Crane. — 1795.

"A Reference, not only of the Good, but of the Evil, that befalls us in Life, to the hand of God, an essential principle of Piety" — a sermon occasioned by the death of Mrs. Andros. — 1798.

"A Thanksgiving Sermon," delivered before the Congregational Society in Berkley. — 1808.

"The Criminality of restraining Prayer," — a sermon, 1808.

"Foreign Influence," — a Thanksgiving Sermon, 1812.

"Bible News of the Father, Son and Holy Ghost, as reported by the Rev. Noah Worcester, not correct." — 1813.

"Seasonable Thoughts on Human Creeds or Articles of Faith, by an orthodox clergyman, shewn to be very unreasonable Thoughts." — 1814.

"Truth in Opinion the only foundation of Piety," a sermon delivered at the ordination of the Rev. Benj. Whittemore, Tiverton, R. I. 1815.

"Modern Philosophical Mixtures, degrading the character and defeating the moral influence of the Gospel, detected," — a sermon. 1819.

"An Essay in which the Doctrine of a positive divine Efficiency, exciting the will of men to sin, is candidly discussed, and shewn to be unphilosophical," &c. 1820.

"Sermons" on various subjects, embracing six discourses. 1823.

"The Memory of the Just is blessed," a sermon preached at the funeral of the Hon. Samuel Tobey. 1823.

"The Temperance Society vindicated and Recommended," a sermon. 1830.

ous. Besides the thrilling narrative of his sufferings "on board the Old Jersey Prison-Ship, in 1781," he published in 1814, a pamphlet styled "Seasonable thoughts on human Creeds, or articles of faith, by an orthodox clergyman, shown to be very unreasonable thoughts, in a letter to a friend;" also, "an Essay, in which the doctrine of a positive divine efficiency exciting the will of men to sin, as held by some modern ministers, is candidly considered;" also, "a volume of sermons adapted to the particular benevolent operations of the day, in 1817." A little later, he published a volume of "doctrinal essays," and at different periods of his ministry, various occasional discourses, which prove their author to have been no ordinary man.

Of the several sermons in MS. which have been submitted for examination, the one which follows has been selected, as probably a fair specimen of Mr. Andros' ordinary style of preaching.

HOSEA, XII. 8.

"In all my labours they shall find none iniquity in me that were sin."

THE terms on which the Great Ruler of the Universe offers Life to man, are in themselves most reasonable and easy. For what is more easy than to confess our fault, when we have done wrong? and certainly, nothing can be more reasonable. Yet this is the sum of all that God requires of sinful men as the condition of Eternal Life: — "If we confess our sins" (says John) "he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." But easy and reasonable as are the terms

of Life, there is nothing to which the pride of men is more opposed. When their iniquities are set in order before them, in the ministration of the Divine Word, instead of an honest confession, they are disposed to reply to God, "Wherein have we done so much against thee?" and they are very ingenious and industrious to invent palliations and excuses for every offence they commit. But in some particular cases they imagine the ground on which they are blamed to be peculiarly unreasonable. For example, they find in themselves a strong bias to that which is evil, and aversion to that which is holy. And this disposition, they plead, was born in them. They had no agency in giving it existence in their own hearts. And now, say they, as we did not give ourselves these corrupt propensities, what if our hearts be fully set in us to do evil? What if out of it proceed all manner of evil thoughts and inclinations, and crimes? As all these offences proceed from an inward powerful propensity to evil, which we did not implant in our hearts, how hard it is that we should be condemned and punished for them, or that we should suffer anything in consequence of the conduct to which they prompt us.

Now what we purpose, in this discourse, is to examine the validity of this plea. It was, in all probability, on this ground that Ephraim justified himself in our text, and affirmed that they could find no sin in him, though he loved oppression, and the balances of deceit and fraud were in his hand, as God testified of him. In the execution of this design we shall proceed by the following steps:

I. We admit the fact, that men do come into life with hearts prone to that which is evil. The testimony of the Scriptures confirms it, and this testimony is not to be discredited. In consequence of the disobedience of our first

Parents, their posterity now come into existence with proud, selfish, and rebellious dispositions. So Paul says, "by the offence of one, many were made sinners." And, says the Psalmist, "Behold I was shapen in iniquity, and in sin did my mother conceive me." And who has not observed that the earliest moral feelings and propensities which children manifest in their first visible conduct, are selfishness, impatience of just restraint, anger and revenge towards those who cross their inclinations. We certainly cannot pretend, on any legitimate ground, that man comes into being with holy dispositions. Neither can we say that we come into existence with no dispositions or inclinations or passions at all. If therefore, he has any moral feelings or passions, they must be corrupt, though not to that degree in which they appear in the aged sinner, whose character is that of finished impiety and wickedness. To silence the plea under consideration, we cannot deny the native corruption of the human heart. Man is in very deed born the subject of many depraved propensities and inclinations.

II. We will admit for the moment, that as man did not infuse these evil principles or desires and propensities into his own heart, no moral blame can attach to them, or to the actions to which they prompt him. Still it does not necessarily follow from this concession that it would be wrong to inflict punishment upon him or even to destroy him on account of them. There are several reasons why it is just and justifiable that creatures, who possess evil or injurious propensities, should be subjected to punishment, or destroyed, so that they may do no more outrage. One reason is, they are intelligent creatures, and know better than to conduct in an unjust or wicked manner. If a person has rea-

son, to perceive the nature of the rule of duty and the great obligations of truth, justice and mercy, and will not obey, but prefers to live in all manner of injustice, cruelty and violence towards his neighbors, it is reasonable that he should be restrained and punished or put to death to prevent his continuance in wrong doing and crime. He deserves this on the ground of moral demerit. But suppose a creature, who is thus injurious and dangerous, has none of the reason, understanding and freedom of an accountable agent, would it follow that he ought therefore to suffer no evil for the mischief he inflicts? The tiger has none of the faculties of an intelligent agent. But he possesses a most ferocious nature. He delights in blood and carnage. The natural disposition, which he received in his first creation makes him most dangerous to man, as well as other animals. Now because he did not give himself these bloody inclinations and appetites, and has no reason or moral power to control them, shall he be allowed to glut himself with blood with entire impunity? Where is the tongue that would plead the injustice or the wrong of destroying him? All would agree in pronouncing it suitable and right to hunt him down and shed his blood. Nay, the man who had it in his power to destroy him, and yet turned him loose to prey upon the unwary and defenceless, would himself be chargeable with murder. It would be no apology for the poor irrational brute to say that God gave him these ferocious and bloody inclinations, or that he possessed them by nature and did not implant them in his own heart. It could not indeed be said he was a moral agent and deserved to be punished as such. But it would be said, and said justly, that he ought to be destroyed on account of his mischievous and bloody nature.

There is but one great law in regard to the use to be made of all objects in creation, which are not intelligent and accountable creatures, whether they be animate or inanimate objects, they are to be used or disposed of in that way in which they will be the most profitable. On this ground the life of an irrational animal is to be preserved or destroyed according to the judgment and will of man. Such dominion has God given man over the inferior orders of being in creation. Now, if any one will have it, that as man did not give himself the destructive temper and inclinations which he possesses, he is not blameable for them, all that could follow, if this were allowed, would be that he was not a proper subject for a moral trial and punishment, but when guilty of any great offence against society, as robbery, arson or murder, he should be hunted down and destroyed like a beast of prey. All, therefore, • that the lawless ruffian gains by pleading that he did not give himself his depraved and wicked dispositions and propensities, and is not therefore deserving punishment for them, is this, — that he is not to be destroyed as an intelligent and accountable creature, but as a savage wild beast. St. Paul says of some sinners, who had become the slaves of their naturally corrupt appetites and passions, “whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.” At any rate, the end of the slave of lawless desire and appetite is destruction, and it would be a poor alternative to choose to die as a brute rather than as a moral agent, the degree of misery to be suffered being the same.

III. In reply to the sinner's plea under consideration, it is proper to observe that objects are to be estimated and treated according to their own nature and properties, and

not according to the nature and properties of the cause which produces them. Every creature which God has formed in the universe has its specific nature and properties, which constitute it what it is ; and it is by its distinctive properties that one object or creature is distinguished from another. Man and beast, wind, hail, rain and fire, are all known, one from another, by the different powers, faculties, attributes and properties which they possess. And they are all considered, esteemed and valued according to these different properties, and not according to the nature and attributes of the cause which produced them. Thus, gold is very highly esteemed for its value ; but that morbid matter or poison which produces disease and death, is shunned and abhorred as a deadly evil. In the animal world, the lamb and the horse are valued as harmless and useful animals, while the venomous serpent is hated and avoided. God is the maker of all these things ; but we do not dread the pestilence or abhor the poisonous serpent any the less on account of His being the cause of their existence, nor does this consideration ever induce us to spare the life of the viper or the savage beast. It is just the same with respect to all the wicked and abominable propensities of the corrupt heart of man. They are most hateful and detestable in their own nature. We form this judgment of them without pausing to enquire by what cause or agency they were produced. If we see a man possessed of feelings, proud, envious, unjust, treacherous and malignant, we condemn him, without stopping to enquire whether he himself or some other agent infused them into his heart. It does not in the least alter the nature of these baleful passions to say man did not create them in his own heart, or to say they were originat-

ed by some other cause, any more than it alters the nature of poison to say God produced it. The serpent becomes no less loathsome and his poison none the less deadly by the declaration that God made him all he is. So it becomes the sinner to reflect that his impiety, his pride and malignity, envy and thirst for revenge, become no more amiable and harmless by imputing them to God as the cause or by affirming that he inherited them by nature. Pride is pride, malignity is malignity, entirely independent of the considerations of the cause that produced in our hearts these evil propensities. If we have our reason, that criminales us. Here enquiry ends.

IV. Let it now be enquired what the judgment of mankind in general is in regard to these evil and mischievous passions, which we possess by nature. Is it common among men to palliate and excuse the wicked feelings of others by saying that these feelings are natural to them, that they were born with them, or that they were inherited from our first parents? Do they say, it is in the nature of such an one to be deceitful, proud, unjust, false, cruel and vindictive, and on this ground refrain from condemning him for the crimes he is prompted to commit by the native corruption of his heart? This is so far from being true that in the estimation of mankind, it is a great aggravation of a person's wickedness and guilt, to say that he is naturally treacherous, cruel and vindictive. When it is said of a man that he is by nature unfeeling and malicious, or avaricious and sordid, it is always meant as adding to the hatefulness of his character and as an aggravation of the offences he may commit. And what is the usage in our courts of Justice? When they find an offender to be by nature, prone to the crimes for which he is

arraigned, are they more lenient, and less disposed to visit upon him the full penalty of the Law? Does it help the murderer to have his advocate state in his behalf, that from his infancy he has been unfeeling and cruel, delighting in barbarous and savage deeds? And that his father before him was just such a monster, and transmitted to his child the abominable corruption of his own nature? Would the Court, after hearing this plea, be more inclined to acquit him? Would not every spectator be disposed to regard such a plea as most unfortunate for the prisoner and fatal to his escape? It is not then agreeable to the common sense of mankind to think a man's guilt the less, because he has a strong natural propensity to the crime with which he is charged.

V. Indeed the sinner, who puts in the plea under consideration, to evade the sentence of God's holy Law, will be condemned out of his own mouth. Let him urge this plea as often as he may — my soul is exceedingly corrupt: my passions are continually impelling me to do evil. But I am not my own maker. My Almighty Creator planted these inclinations and propensities in my heart. They are a part of that nature with which I was born. It is utterly idle for him to reason in this way, if he reverse it all in treatment of his fellow men when they sin against him, as he really does. If, because he is by nature proud, selfish, an enemy to God and holiness, God ought not to condemn him for the sins he commits against Him, then he ought not to condemn his neighbor for anything he may do that is wrong. But will the sinner allow this reasoning to be good, when his neighbor insults, dishonors and injures him? Will he say, my neighbor possesses by nature the evil disposition by which he was impelled. I will not

blame him, therefore, for the grossest slander he may heap upon me, or for the greatest injury he may do to me or to those who are dear to me and who look to me for protection and defence. No—no, this reasoning will not do, when his neighbor is the offending party. He will cry out against him as unjust and wicked, and invoke upon his head the penalties of the violated law. If his servant plunder his goods, he does not think it takes all blame from him to plead that God made him with a selfish and covetous disposition. And as he condemns others in spite of this plea, when they offend him, so he may expect God will not admit it as valid, when he shall urge it on his own behalf, as an excuse for the sins and abominations he has committed against his Maker, and his fellow men. But

VI. The justice of the sinner's pretence that he had no agency in infusing moral corruption into his own heart, must be examined. Can any one presume it will be found true, that no man ever yet did anything to fill his own soul with depraved and abominable inclinations and propensities? We may allow that the child in the earliest days of its existence had no agency in producing whatever corrupt feelings and passions have place in his heart. But can this concession be made in regard to the sinner of forty years? Can it be said of him, that he has had no voluntary agency in producing those powerful wicked feelings and passions to which he is now the slave? Here is one who is notorious for avarice or covetousness. This principle governs him with despotic sway. Neither the tears of the widow, the cries of the orphan, nor the miserable condition of the poor pagan dying in sin, can wring from him one farthing for their relief. Nay, there is scarcely any meanness or vice to which he will not descend for the purpose

of gain. But was he born with all this avarice implanted in his heart? No assertion could be more untrue. In his infancy the germ might indeed exist in his soul. But was it not a latent seed — a mere embryo, comparatively dormant and inoperative? And had the proper means been used to check its growth, might it not have been, in a great measure, suppressed, and the principle of liberality and kindness implanted in its place? But nothing of this kind was seriously entered upon. As the man advanced in life, he began to feel this covetous principle within him, and he thought of nothing but the means of gratifying it. For this purpose he formed a thousand schemes, and committed innumerable sins. Forty years he proceeded in this way, every day watering and cultivating this corrupt principle; and now it has the complete dominion of him. He thinks of no happiness, but money — no God but mammon, and desires no friend but one who may aid him still to increase his store. He always enjoyed the light of the holy Scriptures. He knew what the law of God required, knew what man must do to become pious, and godly and to be saved — but he made light of all that heaven could say to him on these subjects. Now shall this man have the assurance to say, God, at his birth, implanted in his heart this abominable passion in all its power, to which he is now the slave, and that he had no instrumentality in infusing it into his soul, and therefore is not responsible for any of its results and operations? Abominable falsehood! Vile ingratitude! Let him not thus belie his Maker! The same may be said of all the other corrupt and wicked passions and vices to which men become the wretched slaves. They are, in an eminent degree, chains of their own forging! sources of shame and degradation and woe, of their own seeking?

Admitting the preceding train of thought to be just, the subject will afford us various inferences and reflections of high importance.

1. We learn the absolute necessity of self-government to all who hope for salvation. By self-government we mean the subjugation of every principle or propensity and desire of our nature to the great rule of duty, whether it be suggested by the Word of God or by sound reason. When we clearly understand our duty and suppress every purpose or desire that is in opposition to it and call up all the powers of our nature in the discharge of it, then we have a just and proper control over ourselves. In order that we may exercise this entire self-control, there are some principles in our nature that must be entirely suppressed. There are others to be reduced within the bounds of moderation, and others to be directed to right objects. Enmity to God, hatred to holiness, envy, selfishness and pride are affections wholly wrong; these are to be utterly exterminated, and man ought to have such control over his heart as eternally to exclude them. These are passions which are not criminal by excess but in their own nature; these are not to be moderated only but exterminated. Love of children and friends, a regard to property, a love of social intercourse with our fellow-men, a dislike of injury and wrong, these are principles that are not to be exterminated but moderated and kept within proper limits, for they are crimes only by excess. The love of happiness or enjoyment, a desire for respect and honor, etc., these are principles that need to be directed to right objects. These seek their happiness in the creature and not in God, the Creator. "They have forsaken the fountain of living waters."

If God were the great object of their happiness, the portion of their soul, the love of happiness could not be too strong. With regard to honor they are content with the praise of men, while their hearts ought to be set on that honor that comes from God. When a man seeks honor in the exercise of love towards God and man, his love of reputation cannot be too great. In these three great propositions the whole of self-government consists: to exterminate what is wrong, to moderate what is excessive, and to direct aright what errs as to its proper object. No duty in the Bible is more solemnly enjoined than this, "keep thine heart with all dilligence, for out of it are the issues of life." Saint Paul says of himself, "but I keep under my body and bring it into subjection lest that by any means when I have preached to others I myself should be a castaway," 1 Cor. ix: 27. To the Collossions he says, "mortify therefore your members which are upon earth; fornication, uncleanness, inordinate desires, evil concupiscence and covetousness, which is idolatry;" and again, to the Romans he says, "for if ye live after the flesh ye shall die, but if ye through the spirit do mortify the deeds of the body ye shall live;" and this spirit God will give to all that ask him.

2. We can easily collect from this subject what constitutes the grand obstacle to the final salvation of men. It is very certain that some mighty difficulty does lie in the way of men being saved, or so many would not neglect this great concern and live without hope and die without peace. Now the difficulty is, not that men are indifferent to their own happiness, or that they have no dread of hell and eternal death, but it is this, they will not earnestly set about the mortification of the originally corrupt and

depraved propensities of their nature. They will not moderate their inordinate affections and withdrawing them from creatures set them on God as the supreme object of their confidence and love. If you are proud, by your own exertions, assisted by the grace of God, you must reduce this pride to humility. If you are covetous, you must turn this passion into liberality. If you are selfish, you must change your selfishness into benevolence and kindness. So of every other evil affection or desire, it must be resisted, it must be turned into love towards God and man. But to do all this, even though the grace of God be granted to enable us to work, is a very great undertaking. It requires much self-inspection, great self-denial, a mighty struggle against our powerful corruptions, most pressing and ardent prayers to God through the Redeemer that he will give us the victory. But discouraged at the idea of thus cleansing and reforming not the outward conduct only but the inward feelings and reigning propensities and desires of the soul, they recoil from the undertaking, they determine to leave the soul in all its sins, and without grappling with their pride, selfishness and other inward abominations, they will often attempt to escape them, and to patch up some miserable hope for eternity, and so refusing to keep under their body and to bring it into subjection, as Paul says he did, they become castaways.

3. We see the propriety of the scriptures representing finally incorrigible sinners as fit only for destruction. John compares them to chaff and says, "they shall be burnt up in unquenchable fire;" and Paul speaks of them as those "whose end is destruction;" he also styles them "vessels of wrath fitted for destruction." The prophet Ezekiel compares them to the vine which when dead and

fruitless is fit for no kind of timber and of which not even a pin can be made to hang a vessel upon; it is only fit for the fire, Ezek. xv: 3. Christ compares the wicked to goats, and says that this sentence will be pronounced upon them at the last day: "depart ye cursed into everlasting fire." In all these awful threatenings sinners are considered as rational and accountable beings, having no excuse for their sin and deserving all this misery as a just punishment. But even if they could make out that they are not accountable, yet as their feet are swift to shed blood and the poison of asps is under their tongues, they must be destroyed to give peace to the world upon the same principle that the beast of prey is hunted and destroyed. They must become new creatures; their enmity to God must be turned into love; their pride and their hatred to man must be turned into humility and kindness, or no prospect can arise before them but death; Christ will never save them in their sins.

4. We learn why it is saints consider themselves as so exceedingly sinful, notwithstanding their highest moral attainments in this life. They admit the sinfulness of all the inward corruptions of their heart. They do not excuse their pride, selfishness, inordinate affections, or any other wrong feeling on the ground that it is natural, or on any other ground. Hence, they appear in their own eyes exceedingly vile. They know what the Laodiceans did not know, that they are wretched and miserable, and poor, and blind and naked.

5. We learn, in the light of this subject, what an exceedingly precious aid is the Holy Spirit to all who are sincerely engaged in the pursuit of salvation. They know something of the desperate wickedness of their own hearts,

and the strength of their inward corruptions. And it is a settled belief with them that this heart must be purified, and these corruptions overcome, or they cannot be saved. And where shall they find an arm sufficiently strong to perform this work in them, but in that almighty spirit whose office it is to work in the people of God to will and to do of his own good pleasure.

6. What progress have I made in the great work of subduing the evil propensities, which reign in me as a depraved creature? This is a question of boundless interest to every one present. To mortify and root out of his soul every corrupt feeling, is the work, to which every follower of Christ is appointed, and it is the work of his whole life. And what say you? Do you find the power of your sins giving way? Do you find your temper and disposition changed for the better? Can you say, as to this fact, you are a happier man than you once were? If so, the day of your triumph is at hand, and you shall soon enter into that rest, where sin and sorrow shall no more afflict you; that peace which passeth understanding, which the world, with all its glories, cannot give, and with all its power, can never take away!

Rev. EBENEZER POOR, a native of Danvers, in 1796, and a graduate of Dartmouth College, in 1818, was settled as the successor of Mr. Andros, June 17, 1835. He had been previously located in Beverly, of this State, and at Edgarton, on Martha's Vineyard. His Pastorate at Berkley was of short continuance. He was dismissed July 31, 1837. Mr. Poor was esteemed an interesting preacher. A sermon which he preached in Taunton on "*the faithful saying*," (1 Tim. 1: 15,) and which was

afterwards published, by request of some who heard it, is a discourse of rare excellence.

Rev. J. U. PARSONS, succeeded Mr. Poor in the pastoral office. He was a native of Parsonsfield, Me., in 1806, a graduate of Bowdoin College, in 1828, and for some years after his entering upon the ministry, labored as a missionary in the State of Indiana. He was Installed in Berkley, March 14, 1838, and dismissed in 1840. He is laboring now somewhere at the South. Mr. Parsons is the author of a "Biblical Analysis," an "analytical method of teaching Orthography," and has also published several discourses.

Rev. CHARLES CHAMBERLAIN, was ordained successor of Mr. Parsons in 1842, and resigned his charge in 1844; since which time the pulpit has been statedly supplied by Rev. Messrs. Eastman, Gould, Gay, Richardson and Craig.

Second Trinitarian Congregational Church.

THIS Church was organized in September, 1848, consisting of some twenty members, belonging to the first Congregational Church. Rev. Lucius Root Eastman, a graduate of Amherst College, in 1833, and once settled at Sharon, is their minister.

CHAPTER X.

THE CHURCHES AND MINISTRY OF MANSFIELD.*

It has been already intimated† that what is now called Mansfield had a distinct parochial existence under the name of Norton North Precinct so early as 1731, when the number of families was about twenty-five. Its Incorporation as a town was not however till April, 1770. The first settlers of that District attended meeting at Taunton Green,‡ father and mother riding on horseback, with one or two children, all the distance of twelve miles, regularly every Sabbath, and some not hesitating even to walk so far for their spiritual food. On the organization of the Church in Norton, their journey was shortened more than half, but a regard for the youth induced them at the earliest moment of their ability, to bring themselves into a church state, the precise date of which event is not certainly known. The first parish meeting was held at the house of Isaac Wellman, Tuesday, Aug. 31, 1731. Documents of this early date have been most ruthlessly destroyed. But from the few fragments in existence we

* So called, in honor of Lord Mansfield, through the influence of Col. Ephraim Leonard. Afterwards, in General Court, the motion was made to change the name to one less hostile to republican associations, but was lost. Authority for the above, Rev. M. Blake.

† Page 156, 2d volume.

‡ The account that follows has been kindly furnished by Rev. Mortimer Blake of Mansfield, much interested and eminently successful in antiquarian researches. I have taken the liberty to add a few notes.

gather the following facts concerning the founders* of the Mansfield Church.

Several candidates received a call from the infant church

* The names of these are not known. As to any accurate list, Mr. Blake in answer to a letter of inquiry, says "the first syllable is wanting." Some facts connected with their earlier proceedings are fortunately preserved and given us in the interesting narrative of Mr. Blake now published. The earliest known Creed and Covenant of the Church date back as far as Mr. Green's ministry, and, as a part of the ecclesiastical history of the town, are worthy of a place in this connection.

"You do believe the existence of one Supreme Being, who is possessed of all possible perfection and glory, and that his being is distinguished into three glorious and undivided persons, viz: Father, Son and Holy Ghost, and that in fulness of time, God sent forth his son, Jesus Christ, to take upon him the nature of man, that consisting of and subsisting in two natures and one person, he might be a fit Mediator between God and man. And you do now in a solemn Covenant give up yourself to this God and Jesus Christ. You do humbly and penitently ask of God the forgiveness, through the blood of Jesus Christ, of the sin of yr nature as also for your actual transgressions, and with all your heart you do accept of Jesus Christ for yr Lord and only Savior as he is offered in the gospel, and the Holy Ghost for yr Sanctifier, and you solemnly promise before God, the holy angels, and in the presence of this assembly that, being assisted by the Holy Ghost, you will forsake the vanities of this evil world and approve yourself a true disciple of Jesus Christ in all good carriage both towards God and man. You do believe that there are two sacraments, Baptism and the Lord's Supper—the first, a sign of initiation, which seals our admission into the visible church of Christ, and is to be administered to those and only those, together with their seed, that are taught and disciplined to Jesus Christ and submit to the order of the gospel—the other a sacrament that is to be administered to such as have been baptized, of understanding to discern the Lord's body, of blameless lives and conversation and accompanied with a manifest desire of hungering after Jesus Christ. You do believe that we are to hold communion of churches, and acknowledge us to be a true church of Christ, and promise, so long as God shall continue yr abode with relation to us that you will walk in Covenant with the church of Christ in this place, subjecting yourself to the discipline of Christ in it, and promise by his help and grace to live devoted to him all yr days, in a faithful obedience to all his commandments. To this you consent and promise.

I then, in the name of Jesus Christ, declare you to be a member in full communion with the church of Christ in this place, and in the name of the church I promise that, being helped by the divine Spirit, we will carry it towards you as towards a member of the same body with ourselves, whereof Christ is the head, and that with a spirit of meekness, tenderness and care, earnestly praying that the Lord would take delight in and dwell among us, and that his glorious kingdom may be advanced by us.—AMEN.

before one could be found with whom the pastoral union would be mutually agreeable.

The list of candidates is appended.

1. Mr. Ephraim Littel. He was the oldest son of Mr. David Littel, of Marshfield, but then resident of Scituate; afterwards settled in Colchester Ct., 20th Sept. 1732.

2. Mr. Abial Howard. He was son of Jonathan Howard, of Bridgewater; afterwards physician; never settled in the ministry.

3. Mr. Atherton Wales. He was the fifteenth child and the youngest son of Elder Jonathan Wales of Braintree, and brother to Rev. John Wales of Raynham. He settled in Marshfield and died there in 1795, at the age of eighty-two.

4. Mr. Samuel Tobey. He was a native of Sandwich.*

These all declined a settlement. After five years effort the town succeeded in securing their first minister.

On the 7th of Sept. 1736, the town "made choice of the Reverend Mr. EBENEZER WHITE, of Brookline, to settle in the worke of the Gospel Ministrey in said precinct according to the Congregational platform, without one negative vote."

After a long consideration, this call was accepted, 4th of Dec. 1736, and Mr. White was ordained 23d Feb'y, 1737. Of the services on that occasion no record remains. Indeed the scantiest fragments exist to construct any memoir of his ministry amongst this people. A diligent search of several years has detected none of his writings printed or in manuscript, save his answer to the call of the church, a few receipts for his salary, and other communications. His ministry was comparatively short, and broken up tow-

* Probably the same as settled in Berkley in 1737 — its first minister.

ards the close by a sickness of some years. The following items are all that have been collected.

Reverend Ebenezer White was a native of Brookline, and was born March 29, 1713. He was the son of Dea. Benjamin White, and grandson of Joseph White one of the founders of the church in Brookline. Joseph White had three sons ; (1) Rev. John White of Gloucester, who married a daughter of Father Moody of York ; (2) Samuel White, Esq., who married Ann, daughter of John Bruce ; (3) Dea. Benjamin White, who was the father of Rev. Ebenezer White of Mansfield.

Mr. White graduated at Cambridge in 1733* and received the degree of A. M., in course.

Mr. White appears to have been of feeble constitution and predisposed to pulmonary diseases, which ultimately terminated his life. He was frequently unable to discharge his ministerial duties on account of his health, and many town meetings were consequently called to devise measures for supplying the pulpit. As a result of these interruptions, a number became uneasy and moved for a dismissal. But the church adhered to their pastor, and at first refused by a major vote in the town meeting to accede to any such proposal. Another objection secured a party against the minister, that he had not ruled and governed the church "according to the Platform of church discipline which said church had voted to be their rule of discipline." What particular reference is intended is not known. It could not be any defection in point of the doctrine then held by the church. For although Mr. White

* There were several ministers of that name in the early history of our country. One graduated at Cambridge in 1692, another in 1704, a third graduated at Yale College in 1733, and a fourth in 1760.

signed a bitter protest against the revival of 1740, yet he promises to be no hindrance to the church "in settling a *Learned* and *orthodox* minister" among them which he declares "he shall heartily rejoice in."

The communication expressing these sentiments is dated "Norton, Sept. 1, 1760," and was called forth by a vote of dismission, passed by the town or precinct on July 28, of the same year, in which the church were invited to join. In consequence of this vote, he proposed to relinquish his salary at the close of his year (October) receiving pay only when he preached, and resign his pastorate on the election of a successor. The arrangement was agreed to and candidates again occupied the pulpit.

Jan. 12, 1761. The precinct met to see if they would concur with the church in their call to Mr. Roland Green, of Malden, to become their minister; but on the Monday following the election of his successor and while the people were waiting the candidate's reply to his call, Jan'y 18, 1761, Rev. Mr. White died, in his 48th year, and the 24th of his ministry.*

His first wife's christened name was Lydia Gennison of Malden. She died the 28th of March, 1749, in her 36th year. His second wife was Hannah Richards of Milton. She survived him nearly forty years and died in widowhood, Dec. 1, 1800, aged 83 years.

Mr. White's children so far as known, were:

- (1) John, born 1737, died Nov. 23, 1743.
- (2) Betsey, who married a Lincoln of Norton and was the mother of Moses and Aaron Lincoln.

* His body sleeps by the side of his two wives in the village graveyard, awaiting the call of the archangel. I have read the Inscriptions. They correspond with these statements.

(3) Ebenezer, b. March 31, 1742, mar. Mary Hinks of Boston, Sept. 19, 1765, d. Oct. 28, 1812. He had seven children, one of whom, Polly, still lives, in Mansfield.

(4) Mary, mar. Lemuel Fisher, April 7, 1763. Several of her descendants still reside in town, one of her sons, Daniel, is alive here.

(5) Margaret, mar. Job Hodges, April 15, 1771. Her descendants are in Rutland, whither the family removed about 1800.

Mr. White lived in a two-story house fronting the east, with a leanto on the west side, about a mile south from the meeting-house and just within the bounds of Taunton old township. The site is now occupied by the residence of Mr. Alvan White.

Rev. ROLAND GREEN, the successor of Mr. White, and the second minister of Mansfield, was born in Malden, Sept. 10, 1737. His ancestral line is traceable to James Green who is found at Mystic Fields (now Malden) in 1647 in which year he was admitted freeman. He died March 29, 1687, leaving a widow, Elizabeth, and two sons, John and James. The younger settled in Boston.

II. John died in 1707, leaving a widow, Mary, three daughters, and a son, Samuel.

III. Samuel, born 1679 and died Feb'y 21, 1761. His wife, Martha, died seven years before. He left four sons and one daughter.

IV. James, the oldest son was the father of Rev. Roland Green above. He married a daughter of Joseph Hartwell of Charlestown, and had two sons and three daughters. He died at Mansfield, Aug. 21, 1779.

V. Roland, Rev., was the second son and child, graduated at Harvard University 1758, and also A. M., in course.

On the 12th of January, 1761, Mr. Green received a call from the precinct to settle "as an orthodox gospel minister to settel agreeable to the Congregation Platforme in the Room of the Rev. Mr. White."

To this call he replied in the affirmative, March 3d. Some expressions relating to the "platform," in which the church seemed to be very sensitive, led to further communications, in which the candidate declares his intention to "follow the platform so far as it is agreeable to the word of God." The ordination was fixed to be on the 26th of August, 1761, and £13 6s 8d voted to defray the expenses.

Twelve churches were invited to form the ordaining council, viz: The two churches in Malden, two in Attleboro', two in Stoughton, the 2d and 3d churches in Dedham and the churches in Taunton, Walpole, Norton and Wrentham.

Council met at Col. Ephraim Leonard's.* The services were performed under the shade of some venerable oaks west of the meeting-house, which were ruthlessly felled a few years since, but no record remains of the proceedings, nor of the number of the church at this time.

* Col. Ephraim Leonard was son of Major George Leonard, who settled in Norton in 1690. He was born Jan. 16, 1706, and died May 2, 1786. He had three wives: 1st. Judith Perkins; 2d, Melatiah, "had been ye wife of Jonathan Ware, Esq., and of Benjamin Ware, M. D."; 3d, Anna, "had been the wife of Mr. Elisha Woodworth, and also of ye Rev. Mr. Timothy Ruggles." He was a Colonel, a Judge of the Court, and a man of eminent piety. He lived to be more than eighty. He was the wealthiest man in Mansfield, and had a greater influence in public affairs, than any other individual in that town. Col. Leonard and his three wives lie buried in a grove in Mansfield a short distance from his former residence. The house is now owned and occupied by Calvin Thomas, Esq. — (Dean's Gen. Mem. of Leonard family, p. 9.)

Col. Ephraim was father of Hon. Daniel Leonard, a distinguished Taunton lawyer, of whom a particular account is given on pp. 244, 245, of the 1st volume.

Mr. Green's ministry continued many years, unmarked however by any events of special interest.

The whole town were united in one society and congregation. An incomplete paper gives one hundred and forty-two admissions to the church, two hundred and fifty-nine baptisms, and two hundred and fifty marriages. At his death the church embraced fourteen male and thirty-one female members.

In the early part of his ministry, a new house of worship was erected, which still stands and is occupied by the Unitarian Society.

After a long and useful life Mr. Green suddenly died, July 4th, 1808, in the 71st year of his age and 47th of his ministry. He had gone to Norton to join in the celebration of our National Independence. On his way from Rev. Mr. Clarke's to the meeting-house, he was smitten with apoplexy and died in a few hours, at 2 o'clock, P. M.*

Mr. Green married Miss Hannah Fairbanks of South Dedham. She survived him a few years and died 28th of June, 1824. They had seven children.

(1) Roland, Jr., b. May 9, 1765, mar. Miss Hannah Talbot of Dighton, a physician of extensive practice in his native town. He died Oct. 1, 1841, aged 76.

Zuinglius and Joel died in infancy.

(4) Hannah, born Dec. 26, and died July 9, 1786.

(5) Deborah, born May 8, 1773, married Horatio Gilbert, Esq.

* Rev. Stephen Palmer, of Needham, son of the second minister of Norton, preached Mr. Green's funeral sermon. He remarks that "for the space of thirty years, habits of the greatest intimacy subsisted between Mr. Green and his father. Their affection was mutual and uninterrupted." When Mr. Palmer of Norton, died, the "father's friend acted a father's part" toward the orphan children.

(6) Nabby, born July 22, 1775, was married to Mr. Henry Sweet of Attleboro', and is dead.

(7) Simeon, born June 3, 1779, married Miss Elizabeth Hodges, daughter of John Hodges. She died Aug. 20, 1819, and he married Miss Fanny Francis of this place.

It is not known that any sermons of Mr. Green were printed, other than the last one he preached and which is appended to his funeral sermon.* His manuscripts were mostly written in brief and with many abbreviations, and but a few only of even these remain.† A record, however, of him made by a committee of the Bristol Association, speaks of him in the following terms :

"It pleased the God of nature to furnish him with an athletic constitution of body, vigorous powers of mind, and a lively cheerful disposition. In the early part of his life he was small in stature, though ever of a bold and resolute mien. As he advanced in years he grew so fleshy as to carry a portly appearance. Quickness of perception, vivacity and energy of thought were prominent features in the complexion of his mind. In the private walks of life he was pleasant and facetious, and partook largely of the joys of social intercourse. In chambers of sickness and mourning he took a sympathetic part with the distressed and was ready to administer the balm of comfort. Though

* Note A.

† The only remaining son of the minister Mr. Simeon Green, has permitted me to examine several of the manuscript sermons of his father. I find them of an interesting character, and, if our limits would allow, one or more of them should be inserted in this work. I must content myself with the reprint of the "Substance of a Sermon," the last Mr. Green ever preached, which was appended to his funeral sermon, and which will be found in Note A.

Among the manuscripts committed to me, is a "Charge by the Rev Roland Green, Mansfield," which will be found in Note B.

he was feelingly alive to another's woe his own troubles and afflictions were cautiously kept to himself. In his family, he was kind and indulgent, provident and exemplary. He was strong in his attachments, ardent in his affection for his country, fervent in his friendship towards his brother clergymen and a lover of order and decorum.

In the appropriate duties of his profession he was punctual, energetic and faithful. He possessed the gift of prayer in a happy degree and on special occasions his thoughts and expressions were ready, pertinent and impressive. In the public services of the sanctuary he used plainness of speech, and his general strain of instruction was evangelical and practical. He professed ONE only to be his master, even Christ, and disdained to teach for doctrines the commandments of men. He went not to human creeds, but to the Word of God for doctrine, reproof and instruction. What he believed to be scriptural, he boldly inculcated and enforced. Founding his opinions on what he conceived to be the true sense of the Gospel, he was strong in the faith and valiant in the truth. He never disguised his sentiments through fear or favor of men, but what he believed he openly avowed. The vice of hypocrisy was a stranger to his heart, and we have reason to hope that his endeavors to promote the cause of his Redeemer constitute a bright gem in the crown of his present rejoicing."

"By the Com. — J. Pison, S. Doggett, P. Clarke."

Mr. Green is chiefly remembered by the aged people, for his kind, cheerful and social disposition, and his general affability of manners. His people continued united in

him during his life, and the concourse at the funeral* exhibited indications of the depth to which their sympathies were disturbed by the sudden departure of their pastor.

The pulpit was occupied with occasional supplies until the following April, when the society united with the church in extending a call to Mr. Richard Briggs to settle over them in the work of the gospel ministry. The call is dated April 13, 1809, and Mr. Briggs' answer on the day following. It was in the affirmative. He was ordained May 24, 1809.

The Council was composed of the two churches in Bridgewater and the churches in Walpole, Easton, Middleboro', Stoughton, Halifax, Sharon, Boxford, Foxboro', and Norton. The services were as follows :

Introductory Prayer. — Rev. Mr. Morey, of Walpole.

Sermon. — Rev. Mr. Richmond, of Stoughton.

Ordaining Prayer. — Rev. Dr. Reed, of Bridgewater.

Charge. — Rev. Dr. Sanger, of Bridgewater.

* Appended to the funeral sermon is a "Biographical Sketch, by another hand," in which the last Sabbath of the minister of Mansfield, and the funeral occasion are thus described. "The day prior to his exit he administered the Sacrament of the Lord's Supper. In the morning exercise he was impressive, inviting his hearers to celebrate the victory obtained by our Savior at his death; and as the celebration of our Independence was to take place the next day, he took occasion to impress on their minds the superior importance of celebrating the triumphs of Christ, above that of our Independence. On the morning following, (July 4,) he arose with uncommon health and cheerfulness, rode moderately to Rev. Mr. Clark's, was congratulated on his good state of health started for the meeting-house, on the way was seized with a fit of apoplexy, and at 2, P. M., expired. He was buried on the 6th, with every mark of respect from a congregation of 600 persons, who moved to the grave in the following order: Band, playing a funeral dirge. Male members of the Church, Bearers, Corpse, Pall supported by the Rev. Messrs. Thacher, Morey, Reed, Palmer, Richmond, Clarke, Fisk, Whittaker; Mourners, Particular friends of the deceased, Female members of the Church, Singing Society, Members of the Congregation, Strangers." They laid him down by the side of his predecessor in the ministry, surrounded by scores of his beloved people. His wife also slumbers by his side.

Right Hand of Fellowship. — Rev. P. Clarke, Norton.
Concluding Prayer. — Rev. Mr. Briggs, of Boxford.

Rev. RICHARD BRIGGS, the third minister of Mansfield, was a native of Halifax, and descendant of Mr. Richard Briggs, one of the first settlers of Taunton. Three generations bore the name of Richard, the last of whom was Deacon of the church in Mansfield, and grandfather of Rev. R. Briggs. His father, Ephraim, was pastor of the church in Halifax, where he himself was born, 2d March, 1782. He graduated at Brown University in 1804, and received the degree of A. M. in course. He studied theology with Rev. Doctor Richmond of Stoughton, afterwards of Dorchester.

Mr. Briggs arrived in town the last day in December, 1808, and preached on the following Sabbath. His labors were acceptable to the people, and the church extended to him a call to settle over them 28th February, 1809, which call was seconded by the parish, as before stated, 13th April, 1809.

He continued the active minister of this people until 1833, when he was disabled by sickness. His last public performance was on 20th January, 1833, twenty-five years from his first sermon; and his last texts were, in the A. M., Gal. 6: 9, in the P. M., Philippians 3: 13.

He lingered, however, from this date, in a feeble state, incapable of professional labor for four years. He died 5 July, 1837, at the age of fifty-five, just twenty-nine years and one day after his predecessor.* He had received a dismission 8th December, 1834.

* It is an interesting fact that the first three ministers of Mansfield lie buried side by side in the town where they ministered. A few days since I looked upon their graves — a sight delightful, as it is rare even in the most ancient and stable parts of the Commonwealth.

The people of Mansfield seem not to have been given to publishing the sermons of their ministers, and therefore Mr. Briggs, like his predecessors, left no printed specimen of his abilities as a writer.

The following sketch of Mr. Briggs was drawn up by one of his hearers through the whole of his ministry, and a man of reliable sagacity and candor. It no doubt expresses the impression of his surviving people.

“Mr. Briggs’ character as a *man*, was irreproachable. He was kind, sympathetic and generous. He was emphatically a *philanthropist*—seemed to feel for ‘all the woes of mankind.’ He was peculiarly fond of children; always addressing them with tenderness, and often bestowing upon them some small token of approbation. Perhaps the most prominent trait in his character was *benevolence*—an untiring assiduity in administering to the wants of all with whom he had intercourse in the world. He was accustomed to speak of the ‘luxury of doing good,’ as if it were the very height of earthly enjoyment; and this was doubtless, the sincere expression of his own personal feelings. It is believed that all who were acquainted with Mr. Briggs will agree in saying that he had not—at least while residing in this place—*one personal enemy*.

In stature, Mr. Briggs was somewhat above the middle size, being about five feet, ten inches in height, well formed, though not athletic; complexion light, face large and square, forehead high and broad; exhibiting in his countenance a union of mildness with solemnity. His voice was peculiarly sonorous, and his gestures in speaking natural and graceful.”

Mr. Briggs married Miss Fanny D. Billings, daughter of Doctor Benjamin Billings of this town. His widow

still survives, a respected member of the Trinitarian Congregational Church in town.

After the failure of Mr. Briggs' ability to preach, Rev. Nathan Holman, formerly of Attleboro', was engaged to supply the desk, which he did until 16th June, 1833, and alternately with Rev. Doctor Saunders of Medfield, from that date until January, 1835. The various tastes of the congregation led to this arrangement.

On the 30th January, 1835, Mr. James H. Sayward of Gloucester, arrived, and preached on the Sabbath following from 1 Thess. 5: 15. His labors were acceptable to the people generally, so that on the 27th April, a call was extended to him to become their minister, and the sum of five hundred dollars annually was offered him as salary for three years, and longer "as the parties shall mutually agree."

His answer, dated the same day, was in the affirmative. The 17th of June was fixed for the ordination services, and fourteen churches were invited to form a council.

This connection was not of long continuance. On the 7th May, 1837, Mr. Sayward requested a dismissal at the end of his pastoral year, which, at a meeting on the 29th, was granted, and he was dismissed 17th June, 1837, two years from his ordination.

Mr. Sayward married Miss Mary B. Pratt, daughter of Hon. Solomon Pratt of Mansfield. He died in Fitzwilliam, N. H., where he was engaged in pastoral labor, January 13, 1844, at the age of thirty-six. He, like his predecessors, White, Green and Briggs, was buried in Mansfield. His widow still resides there. The ministry of Mr. Sayward was too short to be marked with any peculiar results.

Soon after his arrival, he proposed and assisted in forming a Female Benevolent Society, the first in the town. He also warmly engaged in the Temperance cause, the Sabbath School, and Bible Class; and for some time held weekly meetings at private houses for prayer and conference. Throughout his ministry he manifested a deep interest in the welfare of his people, and resigned his charge amongst them only from the conviction forced upon him "after long and serious deliberation," that the existing state of things was a preventive of its farther advantageous continuance. No publication of his is known to exist in print, as an index of his intellectual ability.

In continuing the history of the Congregational Church in Mansfield, it is necessary there, as in many, if not most of the towns in the Commonwealth, to speak of it as in two bands. Here, as in previous parts of our history, it is our single object to give facts, and leave inferences from those facts to others.

May 9, 1838, a new society was formed, called the "Orthodox Congregational Society," composed of twenty-eight legal voters, who were legally organized October 6, of the same year. On the 20th of October, 1838, Dea. Daniel Williams, the only officer in the Congregational Church, fourteen other males, and twenty-four females, connected themselves with this society, calling themselves as a church, by the same name which the new society had assumed. They at once commenced public worship in a school-house, Rev. N. Holman, who supplied the church previous to Mr. Sayward's settlement, being the preacher. They afterwards hired the Hall of the Village Hotel, which they occupied, until a meeting-house was completed, and dedicated in 1839. Rev. Mr. Hunt, afterward of Natick,

now of Franklin, preached to this people for a time. He was never settled. Their *first* and present Pastor,

Rev. MORTIMER BLAKE,* of Franklin, a graduate of Amherst in 1835, was ordained December 4, 1839. Rev. Doctor Smalley, then of Franklin, now of Worcester, preached the sermon. The church soon after enjoyed a revival of religion which enlarged and strengthened the congregation, and added to the church twenty-four; which is less than one third of the number added since its new connection.

The original Parish, and the residue of the church, consisting, as nearly as can be ascertained, of four males and twenty-five females, united in calling Mr. James L. Stone of Bridgewater, a member of Brown University, to become their Pastor. He accepted the invitation, and was ordained October 28, 1840. He was dismissed in 1844; since which time, the pulpit has been occupied by stated supplies, until 1850, when Mr. Daniel W. Stevens of Marlboro', was ordained as Pastor, which office he continues to fill acceptably to his people.

Society of Friends.

UP to the year of Mr. Briggs' settlement, but one religious society existed in Mansfield, and this embraced several families within the limits of Stoughton. In 1809,

* Mr. Blake has published several discourses. I have seen a "sermon occasioned by the sudden death of Harvey Cobb, delivered on the Sabbath following," printed in 1844; "a sermon on the spiritual advantages of mortality," occasioned by the death of Mrs. Martha Mason, in 1845; "Two sermons on the import of the Church Covenant, and the duty of mutual forbearance, published by request, in 1846; "an address delivered at the erection of a monument to the memory of Doctor Emmons in 1846; a small work, entitled "Gethsemane and Calvary," portraying some of the closing scenes of the life of our Savior. He is now preparing a history of the Mendon Association of Ministers, which will soon be published, and prove a valuable ecclesiastical document.

the denomination of Friends built a meeting-house, and formed a small congregation.

Methodist Episcopal Church.

THIS church was gathered, and a meeting-house was erected in the eastern part of the town, in 1811. Their ministers have of course changed nearly if not quite every year.

Christian Baptist Church.

THIS is located in the westerly part of the town. The society was organized, and house of worship built in 1830. Their ministers have been Messrs. Morton, Russell, and Goodwin.

Calvinist Baptist Church.

THAT portion of the Baptists in town who were Calvinistic, associated with their brethren of Foxboro', whose meeting-house was near the north-western limits of Mansfield, until 1837, the year of Mr. Sayward's dismissal, when a new congregation was formed in the centre of Mansfield, and a meeting-house was built, which they still occupy. Their ministers, who have not been settled as Pastors, but engaged as stated supplies, have been Messrs. Tingley, Bosworth, Page, Sibley, Saunderson, Appleton, Allen, and Carr. Rev. Mr. Lewis is about entering upon ministerial service with that people.

APPENDIX TO CHAPTER TENTH.

NOTE A. Page 287.

THE SUBSTANCE OF A SERMON PREACHED AT MANSFIELD,
JULY 3, 1808 — P. M.

*By the Rev. ROLAND GREEN,
Late Pastor of the Church in that Town.*

N. B. This was the last Sermon he ever delivered. Of course it may be considered, in some respects, as containing his *dying words*. To his *People*, they were his *LAST WORDS*. What is here inserted is a SUMMARY of what was then delivered.

PUBLISHED BY REQUEST.

EPHESIANS, v. 6.

Let no man deceive you with vain words ; for because of these things cometh the wrath of God, upon the children of disobedience.

THE Apostle urges the Ephesians to universal holiness ; and enforces the duty from the consideration of the divine compassion, displayed in the gospel. He strongly cautions them against the gross impurities of the Heathen. Gross immoralities are to be abhorred. For the Apostle observes : *No whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.* Such as are impenitent, and allow themselves, either in the lusts of the flesh, or the love of the world, do not *savingly* belong to the kingdom of grace ; nor, *as such*, shall they ever come to the kingdom of glory. Let none, then, in this respect,

amuse and deceive you, with vain and sophistical reasonings, who would attempt a vindication of these things ; or, at least, extenuate the evil of them ; as though they were not provoking in the eyes of God — or that you may indulge them, and escape with impunity. Satan deceived our first parents with vain words when he said to them : *Ye shall not surely die.* On account of *these things the wrath of God cometh upon the children of disobedience* and infidelity. If the Heathen are punished for them, much less can we suppose, those who profess the gospel — who have so much greater advantages, for purity and virtue, in all their branches, and are under such peculiar engagements to cultivate the same, shall escape with impunity.*

By *the children of disobedience* may be meant the *Heathen*, who disbelieved and refused the gospel ; or more generally, all obstinate sinners, who will not be reclaimed. Disobedience is the very malignity of sin ; and *the wrath of God comes upon the children* of such, sometimes in this world ; but more awfully in the next. We ought not to be partakers with them in their sins, that we may not be sharers with them in their plagues. We partake with other men in their sins, when we pursue the same course of disobedience ; when we comply with temptation and consent to sin ; but more generally, when we engage with them in their sin, prompt them to it, and do not, when in our power, prevent them from it. Because of these things, *the wrath of God cometh upon the children of disobedience.* Many sophistical reasons men have, to palliate and excuse their vices ; but if the wrath of God falls upon the Heathen for these things, let us not imagine, that we can practice them with impunity ; and let us not presume to be partakers with them. *These things* have reference to the verse preceding our text, where the enormities of the Gentile state are displayed.

THE method of our discourse is, to enquire —

I. WHAT we are to understand by the wrath of God.

* Vide Doddridge in loc.

II. Who may expect to endure his wrath.

I. What we are to understand by the wrath of God.

THE word wrath denotes the highest degree of displeasure, and resentment. When we read of *the wrath of God*, or any other passion, it is by way of allusion to man. For in reality God is not subject to such passions as we are. Our conceptions of God are very imperfect. We want language, when we speak of the incomprehensible Deity ; and are forced to borrow metaphors from creatures, especially from man, to describe him. Thus we call such a manner of acting, as would be the effect of love among men, *the love of God* — and such a manner of acting, as would be the fruit of anger and resentment among men, we call *the wrath of God*. When we read of *God's wrath*, we are not to understand by it, any such violent emotions of the mind, as in man, when provoked to wrath ; but only, as when a man is angry with another for some fault or offence, he will punish him severely for it, if he has power so to do. So God's punishing sinners, with exquisite tortures in hell, is called his wrath. Sometimes *the wrath of God comes* upon sinners in this world, as in Sodom and Gomorrah, Egypt and Jerusalem. It is spoken also to denote a future punishment. The day of judgment, when God will inflict upon the wicked the full and deserved punishment of their sins, is called *the great day of his wrath*. — Rev. vi. 17. However dreadful the displays of divine wrath are, in this life, upon communities and particular persons, they are not to be compared with the dreadful execution of divine wrath in a future state.

ON whom *the wrath of God comes*, it implies, in the first place, a loss of divine favor, and all the blessings which follow it. When the final and dreadful sentence shall be given, they shall go away — from whom ? From the presence of God and Christ ; from the company of the blessed ; and from all the joys and glory of heaven ! Was this all, it would be a dreadful punishment ; but it implies also a total loss of all that is good and

happy, in the last period of time. The Spirit of God will utterly forsake them ; nor excite in them one faint desire after holiness, when once the soul is banished from God and heaven. How will they view their lost happiness ? When *the wrath of God comes*, then closes the scene of all the means of grace ; and a consideration of having despised those means, will but increase their woe. *Secondly*, it implies a positive punishment, not only a sense of what they have lost, but an *infliction* of punishment. They *shall go away into everlasting punishment*, which no doubt implies, that they shall suffer pain — *the pains of hell*. There sinners will dwell. There is the never dying worm. There miserable wretches *suffer the vengeance of eternal fire*. These are dreadful images, and fearful representations of the state of everlasting condemnation, which will be the portion of the wicked. A sense of God's wrath, *impressed* upon the *conscience*, is dreadful ; but it will be greater, when the punishment *shall come from the presence of the Lord, and from the glory of his power*.

II. Who may expect to endure the wrath of God.

WHEN we read in the context of *the lusts of the flesh*, of *covetousness*, and the like, we may say, in consequence of *all sin, comes the wrath of God*. It comes upon such children of disobedience, as live and die in a state of impenitence ; unreformed and without an interest in the pardoning mercy of God, through Christ. Such sins as are more immediately committed against God ; such as are forbidden by the first table of the law ; or those against the second table, which prescribes our duty towards our neighbor, deserve this wrath. The Heathen shall not escape. They will be punished, for their rebellion against the light of law and nature. And shall those, who know the mind of God, as revealed in the gospel ; who have a clear revelation of truth and duty, *escape* ? Such may expect this wrath who are neither awed by threatenings, nor moved by mercies. Neglecting mercies and means of grace will greatly aggravate the condemnation another day ; and the gospel, which was *or-*

damned to life, will, to such offenders, be unto death. Christ told the unbelieving inhabitants of *Chorazin* and *Bethsaida*, that *it would be more tolerable for Tyre and Sidon, at the day of judgment, than for them.* The Heathen, who had been guilty of gross immoralities, never had such means of escape, as we have under the gospel; and if we add to all our other sins, that of disobeying the gospel and despising an offered Savior, *the wrath of God will come* in a dreadful manner. Those who have sinned against warnings, counsels and invitations, are objects of this wrath. On the impious and profane; the ungodly and irreligious, *comes the wrath of God*; nor will any such escape. No outward profession of religion, nor zeal for doctrines, nor modes of worship, will make up the want of moral honesty, in the great day of accounts.

IMPROVEMENT.

1. LET us learn, then, not to make light of any sin whatever. For *God's wrath will come upon* all transgressors of his holy law; and without a pardon, through the blood of Christ, the least sin will sink us down to hell forever.

2. Let us be thankful for Jesus Christ. If this wrath comes upon a guilty world; and it inevitably will, how should we rejoice, that Jesus Christ has taken this wrath upon himself; and has, in his own person, *endured the cross, despised the shame*; and has opened a way for sinners to escape this wrath! It follows —

3. That sinners are to be entreated to fly from this wrath. Oh! Be entreated to take the warning; now be entreated to make application to the Son of God, to Jesus the Mediator of the new covenant. You see what is coming upon this impious world, *dead in trespasses and sins*; AND BE ENTREATED TO PREPARE TO MEET YOUR GOD, AND FLY FROM THE WRATH TO COME.

NOTE B. Page 287.

THERE is no certain evidence for what particular occasion the following Charge was prepared. It was however a "church ancient and renowned," (as Mr. Green expresses it) which was about settling a minister, and what more appropriate application could the expression have than to the Church of Taunton, and what more probable than that the Charge was given in 1780, when Ephraim Judson was inducted into the Pastoral office, over that Church.

THE CHARGE, BY *Rev. ROLAND GREEN*, MANSFIELD.

WHEREAS it hath pleased the glorious Head of the Church to call you to take part of the evangelical ministry, and in his all-wise Providence to incline the hearts of this people to invite you to become their Spiritual Guide, and you to accept of their invitation :

We, who are Pastors of Churches, by special appointment hereunto, do in this public manner declare you an ordained minister, in office equal with ourselves, and commit to your pastoral care the Church and people of God, usually meeting for public worship within these walls — charitably believing that you take the oversight of them from love to Christ, and a sincere desire to promote his interest in the world.

We shall now proceed to the solemn Charge usually given on such occasions, and here a large field opens to our view, of important duties inseparably connected with the ministerial character.

We charge you before God, the Lord Jesus Christ and the elect angels that you fulfil the ministry you have received — take heed to yourself that you be a man of God — take heed to your Doctrine, that it be pure, Scriptural and uncorrupted with human inventions — preach the word, preach it faithfully, plainly, affectionately, and with a seriousness becoming a messenger sent by God to his people upon their most important concerns ;

preach Jesus Christ and him crucified, Christ the wisdom and the power of God — display the glories of his divine person and character — represent him as he is represented in the sacred Scriptures, the mighty God, the everlasting Father, the Prince of peace, the Alpha and the Omega — hold up to view the depravity of human nature, the necessity of efficacious Grace, preach repentance towards God and faith in our Lord Jesus Christ, — the nature and importance of universal holiness — testify and declare to all such as profess to believe, that they maintain good works, as these are good and profitable unto men.

As an Ambassador and Agent for Christ beseech sinners to be reconciled unto God, compel them to come in, as you have heard this day.

As a Steward feed Christ's Sheep and Lambs — as a Watchman, give warning of approaching danger and watch for souls as one that must give up an account to the Great Lord of all.

As a Light in this Golden Candle, shine with the Light of Doctrine and Example.

In reproving and rebuking, see that you attend to these with long suffering and patience — in the cause of God be faithful, bear a faithful testimony against the prevailing sins of the present day.

Administer the seals of the new Testament, making a difference between the precious and the vile. Open the doors of the Church as wide as Christ and his Apostles have set them — never narrow the limits of the Church, by unscriptural terms of communion. Urge upon your hearers the importance of a public profession of Religion, and of bringing their infant offspring to Christ in the way of his ordinance, “for of such is the kingdom of heaven.”

In governing the Church, preside with dignity as an officer of Christ, and be governed by his Laws, and guard against a lordly, supercilious temper and conduct.

As you will have power to ordain others, keep your eye on the Scriptural qualifications — “not a Novice, lest he be lifted up with Pride.”

Remember there are no extraordinary officers in Christ's kingdom, as Prophets, Apostles, Evangelists, but ordinary, such as Pastors and Teachers, such as are stationary to feed the flock. You will bear a faithful testimony against all such conduct as has a tendency to subvert the order of the Gospel, and introduce confusion in Towns and Churches.

Bless the Congregation in the name of the Lord — and remember, Sir, and bear it upon your mind, that those graces, which adorn christians, and which you inculcate upon others, should shine with distinguished lustre in your own Character.

Be thou therefore an example to others in faith, in charity, in word and conversation — you are to be sober, just, holy, temperate, holding forth the faithful word, that you may be able to convince gainsayers — in fine, study to shew yourself approved of God, a workman that needeth not to be ashamed — you must be sensible of your insufficiency for this great work. You will therefore give yourself to meditation and prayer, you will look up to the great Head of the Church, that his grace may be sufficient for you. You will need Grace and strength from Christ, to make you faithfully to discharge your duty as a minister and as a christian.

No doubt you will meet with discouragements and opposition if you are faithful, but a steady adherence to the Cause of God, will save you from shipwreck.

When you consider that this People have put themselves under your pastoral care — and that you must give an account of your Stewardship — you will travail in birth for them, you will warn the wicked, and comfort the feeble minded, and consider as an incitement to duty, the inspection of him, whose eyes are as a flame of fire, as well as the eyes of men.

And upon the whole, if you are found faithful in the discharge of all duties as a christian and minister, great will be your reward in heaven — and Jesus the Judge of all, will pronounce this blessed sentence, “ Well done, good and faithful servant, enter into the joy of your Lord.” — AMEN.

I shall now address the Church, brethren in our common Lord.

Our ready compliance with your call, and attention to the business to which we have been invited are demonstrations of our love and respect. This Church, antient and renowned, has been respectable ever since its first establishment, has weathered many a storm. When innovations crept into many of our churches and errors in doctrine, and disorder in practice prevailed, this Church, like Judah of old was faithful with the saints. Being built upon the Rock of Ages, though surrounded with enemies, it stands, having experienced the fulfilment of the Redeemer’s promise, “ the gates of hell shall not prevail.” ’Tis Christ that walks in the midst of the golden candlesticks. Our charge to you is, support your Character, as descendants from such venerable ancestors. Through the tender care of Christ, you have a minister settled over you, whereby you will enjoy a regular administration of divine ordinances — receive him, as an ascension gift of our blessed Lord, love his person, treat his character with tenderness, pray for him, conscientiously attend his ministrations, and be at peace among yourselves.

I conclude with the words of the Apostle ; Finally, brethren, farewell ; be perfect, be of good comfort, be of one mind, live in peace, and the God of love and peace be with you. — AMEN.

CHAPTER XI.

CONCLUDING REMARKS.

THE plan proposed in the beginning of this work has been very imperfectly accomplished. Many a time during the months of its execution, has its humble compiler been ready to say with Solomon, not only that "of making *many* books," but, of making a single book, "there is no end." To one who has had any experience in statistical service, it need not be remarked that of all labor for the press, it requires the most research, and the greatest care. And with all our pains-taking, our short-comings and extreme fallibility must be confessed. Had the toil, the extended correspondence, and the necessary expense of such an undertaking been foreseen, probably the indulgence of the community never would have been invoked at the conclusion of such a history, and this tribute of esteem and affection, such as it is, never would have been paid to the memory of the founders and fathers of our town. With all its labor, however, and unappreciated toil, there has been no little pleasure in passing these few last months among the men of former generations and in the ages that have gone by. A sad pleasure indeed sometimes, like that of walking alone in the unfrequented grave yard, and looking over the indistinct record of the death and burial

of long departed friends, but nevertheless a pleasure to those who would not forget whence they sprung, who would know, not only *who*, but what *kind* of men their fathers were.

We have reviewed a period of more than two hundred years. We have rescued from oblivion facts in the early history of this ancient town, which, if little valued now, may possibly be of some use, when two more centuries shall have passed away. Besides incidental notices of other professions* and of other men, historical memoirs, either more or less extended have been given of thirty-four ministers,† prior to the present century, and of as many more since that time, who, for the most part, have done the church and the world important service in their day and generation, but whose ministry on earth has already expired, or is soon to cease forever.

These all have been successors in the ministry to two men, Hooke and Street, the associated Pastors of the small church in the wilderness of Taunton in 1637. That wilderness spot is now covered with a population, (according to the United States Census of 1850,) of twenty thousand, six hundred and fourteen; of which

* Note A.

† Their names are as follows: William Hooke, Nicholas Street, George Shove, Samuel Danforth, Thomas Clap, Josiah Crocker, Caleb Barnum, Elias Jones, Ephraim Judson, John Foster, John Lyon, William W. Wheeler, Aaron Wheeler, Sylvester Round, William Nelson, Samuel Nelson, Ebenezer Nelson, Joseph Avery, Joseph Palmer, Pitt Clarke, Nathaniel Fisher, John Smith, Elder Goff, Matthew Short, Joseph Belcher, Solomon Prentice, Archibald Campbell, William Reed, John Wales, Peres Fobes, Samuel Tobey, Thomas Andros, Ebenezer White, Roland Green, all of whom were preachers within the limits of the original Taunton previous to the present century.

are included in Taunton proper,	10,431
“ “ “ Norton,	1,967
“ “ “ Dighton,	1,641
“ “ “ Easton,	2,337
“ “ “ Raynham,	1,541
“ “ “ Berkley,	908
“ “ “ Mansfield,	1,789
	<hr/>
	20,614

Not only these, but every other town in the county of Bristol have sprung into being since William Hooke preached his famous Fast Day Sermon on the bank of the Tetiquet, in the “Tetiquet Purchase,” in 1640, in the hearing of Richard Williams, Elisabeth Pool, William Pool, and a score or two beside them, of kindred spirits.* The descendants of those who listened to that sermon, and asked for its publication; the descendants of those who from a circuit of many miles, even to the extreme limit of the “North” and “South Purchase,” came to “Taunton Green” to hear not only Hooke and Street, but Shove and Danforth preach, those of them yet remaining within the limits of the ancient town, are distributed, as we have seen, through thirty-nine churches and congregations of professed worshipers and answering to the call of the “church going bell,” listen every Lord’s Day to the instructions of as many professed ministers of God’s word. With what more appropriate prayer, could one who has been occupied so long in the preparation of the preceding sheets for the press, conclude his work, than that which the devout Psalmist hath taught us to offer:

* Note B.

“Turn us again, O God of Hosts, and cause Thy face to shine ; and we shall be saved. Thou hast brought a vine out of Egypt : Thou hast cast out the heathen and planted it. Thou preparedst room before it, and didst cause it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Return, we beseech Thee, O God of Hosts ; Look down from Heaven, and behold, and visit this vine, and the vineyard, which Thy right hand hath planted, and the branch that Thou madest strong for Thyself. Let Thy hand be upon the man of Thy right hand, upon the Son of Man, whom Thou madest strong for Thyself. So will not we go back from Thee : quicken us, and we will call upon Thy name. Turn us again, O Lord God of Hosts, cause Thy face to shine, and we shall be saved.”



B. W. Thayer del. Little Boston.

Robert Treat Paine

*Signed the Declaration of Independence at Philadelphia July 4th 1776
Died in Boston May 11th 1814, aged 34 years*

APPENDIX TO CHAPTER ELEVENTH.

NOTE A. Page 306.

A RELATIVE of Judge Paine furnished me with the following sketch of his ancestor, after my own brief notice had been sent to the press :

“Robert Treat Paine was born in Boston, March 12, 1731. His father, Rev. Thomas Paine, was born in Barnstable, graduated at Harvard College, 1717, and ordained at Weymouth, but in consequence of ill health removed to Boston in 1730, and afterwards resigning the ministry engaged in mercantile business.

His mother was daughter of Rev. Samuel Treat of Eastham, son of Governor Robert Treat of Connecticut, and was a granddaughter of Rev. Samuel Willard, Vice President of Harvard College.

Mr. Paine studied at the Public Latin School, and graduated at Harvard College in 1749: he had hitherto enjoyed the advantages which wealth could afford to an only son, but his father suffering a loss of property just as he graduated, he thereafter became dependent on his own exertions.

After keeping a school for a year, he made three voyages to North Carolina, acting as Master, and in the last going to Fayal and Cadiz, and then went as Master to the coasts of Greenland on a whaling voyage.

On his return he went in 1755 to Lancaster and commenced reading law with his relative, Judge Willard; and while pursuing his studies, preached at Shirley. Mr. Willard being ap-

pointed Colonel of a regiment raised for the great expedition of that year to Crown Point, he was appointed chaplain of the regiment, was at the camp at Lake George about three months till it broke up, and while there and at Albany was in company with many high civil and military officers. His sermons at Shirley and at the camp, and maps and plans of the camp and country sketched by him are still preserved.

He finished his preparatory reading of law in Mr. Pratt's office in Boston, was admitted to the Bar in 1757, and commenced practice in Boston, but in 1761 removed to Taunton.

He now constantly attended the Superior and Inferior Courts at Boston, Taunton, Plymouth and Barnstable, and frequently at Worcester and other places. His great powers of mind, profound knowledge of law, and habits of thorough investigation early brought him a large practice, which increased till it was probably not exceeded by that of any lawyer in the State. Many of the most eminent gentlemen and merchants of Boston, though he did not reside there, were his clients. Bradford in his history of Massachusetts says that as a lawyer he was considered among the most eminent in the Province. He was an early and zealous supporter of the popular interest and in intercourse and counsel with the influential men of the party—with James Otis in particular he was on terms of personal and political friendship; but his professional business was too extensive and important to him to permit him in the earlier part of the contest to devote himself exclusively to politics.

In 1768, when a Convention from all the State was called at Boston on account of the troops being ordered here, his presence was desired, and he attended as a delegate from Taunton: his devotion to the cause and high character for inflexible principle and practical wisdom, as well as his eminence at the Bar served to inspire confidence and give him a wide influence.

In 1770 he was married to Sally, daughter of Thomas Cobb, Esq., and sister of General David Cobb.

After the Boston Massacre March 5, 1770, he was immediately, on the 9th of the same month, retained by the Town of

Boston to conduct the prosecution of Captain Preston and the British soldiers, and at the trials in the ensuing autumn he accordingly took the place of the Attorney General.

In 1773 the time had come when all other interests must yield to the public cause, and he now devoted himself to it. He was Chairman of a large Committee of the town of Taunton on the tyrannical measures of the Government, and drafted the high toned resolutions that were passed. He was a representative from Taunton and was one of the Committee which prepared the letter to Lord Dartmouth, one of the leading members on the Report on the Hutchinson Letters and Address for the Governor's removal, and Chairman of the Committee on the Impeachment of Chief Justice Oliver—many, if not all, the addresses and reports on both these great measures were at least mainly prepared by him. During the winter session a riot occurred at Marblehead which caused much uneasiness to the friends of liberty, and he was one of the Committee sent there to inquire into it.

In 1774, as soon as the General Court met at Salem in June, the alarming state of the Province was discussed in a secret conclave of the members of the popular party and it was decided to recommend a Continental Congress. A serious obstacle to the adoption of this measure presented itself: it belonged to the Committee on the state of the Province to report it to the House, and Mr. Leonard of Taunton, a friend of Government, was on that Committee, and the moment such a measure was proposed, would make it known to the Governor, who would at once dissolve the General Court. To remove the obstacle Mr. Paine proposed to Mr. Leonard to go home and attend to their law business at the court at Taunton, and return in a few days. Mr. Leonard assented and they both left. The Committee reported, the recommendation of a Continental Congress was voted, and the Delegates chosen.

As had been foreseen, the General Court was instantly dissolved; but the work had been accomplished. The Governor's messenger arrived before the business was quite completed, and

the assembly caused their door to be fastened and allowed him to knock awhile, until they had finished.

“The Delegation to the first Congress in 1774,” says the biographer of Mr. Gerry, “combined men highest in the esteem and confidence of their fellow-citizens. Massachusetts sent to that assembly Thomas Cushing, Samuel Adams, Robert Treat Paine, James Bowdoin and John Adams, men whose weight of talent and character was suited to the arduous and responsible duties they were destined to perform. In 1775, Mr. Bowdoin declined a reëlection and John Hancock was appointed in his place. Mr. Cushing retired at the end of the same year, and was succeeded by Mr. Gerry.”

Mr. Paine was the only one of the Delegates now chosen who did not belong to Boston. The Delegates, (except Mr. Bowdoin, who never went,) left Boston on the 10th August, under a large escort, and at the principal places on their route were received with escorts and other great attentions.

Congress was in session during September and October, and Mr. Paine, on his return to Taunton in November, was received with great rejoicings by the Sons of Liberty.

In 1775, in the winter and spring, he attended the 2d Provincial Congress at Cambridge, and was one of the Committee on the state of the Province. In April he left for the Congress at Philadelphia, which met in May.

The war was now begun and Congress were to carry it on; an army was already in the field and money was readily obtained by the issue of bills; but the great want was of equipments for the army, powder, cannon and fire-arms; and to provide these supplies Committees of Congress were appointed, at the head of which as Chairman, Mr. Paine was placed: and to the performance of this work he now for a year and eight months devoted himself with unremitting zeal and energy. Of powder there was little in the country and still less of the materials for its manufacture, sulphur and saltpetre. How to obtain saltpetre was a serious question. After much labor and study, and consulting chemists and chemical and other scientific works, Mr.

Paine planned practical modes and processes by which it could be obtained, and explained them in a printed essay, which was distributed to all parts of the country; almost infinite labor was then required, by circulars to the assemblies, letters to influential persons and personal applications, to procure its production in sufficient quantities. Great exertions were also required to obtain supplies of sulphur; and when the materials were obtained, to set establishments and mills in operation for the manufacture of the powder. Of cannon and fire-arms, the shape, calibre and dimensions were to be settled, models and drawings made, and foundries and factories set in operation. Large contracts were made and constant supervision exercised to ensure their faithful and prompt execution. A number of factories and mills were also established and conducted for the Continental account. These efforts were attended with great success, and to them the army was largely indebted for its supply of those articles during the early part of the war.

Mr. Paine labored on these committees with untiring assiduity to the end of the year 1776, when he returned home. During this period he was constant in attendance in Congress, taking part in the debates; he also acted on many other important committees.

In November, 1775, he was appointed with R. R. Livingston and Gov. Langdon, a Committee to visit the army on the Northern frontier, with extensive powers as to the increase, plans and destination of it—a commission of great importance and delicacy, from which they returned at the end of December. He was one of a committee to prepare rules of debate; to inquire into the causes of the miscarriages in Canada; to devise ways and means for putting the militia in a state for the defence of America; to establish a Hospital; to consider what provision ought to be made for those disabled in the public service; to purchase clothing for the army; to report a method for establishing and training cavalry; in relation to prizes; on admiralty appeals; and on many other matters.

On the 4th July, 1776, he was present in Congress and

signed the Declaration of Independence. Mr. Paine arrived home at Taunton, December 30, 1776, in the enjoyment of a high reputation throughout the country for the services he had rendered—his biographer states that his reputation for talents and zeal and activity in the cause now stood as high as that of any man in the State.

He was elected to Congress for 1777 and 1778, but did not again attend; the capture of Philadelphia, near which many of the foundries and powder mills were situated, and the arrival in the Spring of large supplies from France rendered his presence there probably less necessary.

In 1777, he took a seat in the Legislature by a vote of both Houses. In May he was elected a representative from Taunton, was part of the time Speaker, was a delegate to a Convention of the five Eastern States at Springfield, and in August was unanimously elected Attorney General.

In 1778, he was a delegate to the Convention at Hartford for the regulation of prices, and drafted the address; the chairman of a Commission appointed by Congress to investigate the causes of the failure of the Rhode Island expedition; one of the Committee of the Legislature for preparing a Constitution for the State, and is reported to have been the chief author of the draft—this was one of the first models of an instrument since become so familiar—it gave rise to able discussions, and many alterations and improvements being suggested, was not adopted; but in the Convention of 1779, in which Mr. Paine was again on the Committee for preparing the draft, it served as the outline from which the Constitution of 1780 was formed.

He was one of the Council in 1779 and 1780, and under the new Constitution was again appointed Attorney General and was one of the Committee for revising the laws.

The duties of his office rendered it inconvenient for him to reside out of Boston, and in 1781—after a residence in Taunton of twenty years—he purchased and removed to the large house and estate, formerly the residence of Gov. Shirley, at the corner of Milk and Federal streets in Boston.

The office of Attorney General he held from 1777 to 1790, a period of anxiety, distress, crime and rebellion. The advising a new government in all important measures, the confiscation of the estates of Tories, and the trials of the Insurgents during Shay's Insurrection, were labors added by the times to the arduous duties of that office. After the war was over, there followed a period of such exhaustion and lassitude that the foundations of society and morals seemed on the verge of being broken up; the high moral tone of the Revolution yielded under the pressure of debt, taxation, bankruptcy and distress; a hatred of Government and laws threatened to become prevalent, and the shades of impending demoralization, anarchy and license cast gloom and anxiety over society. Government was to be maintained and the laws enforced. The Attorney General was not a man to falter in a time of difficulty or danger, and the duties of his office were performed with singular fidelity and great legal ability.

The popularity of John Hancock, the Governor, was lessened during this awful crisis and it may well be supposed that the Attorney General reaped a full share of the ill-will of the disaffected portions of the community.

In 1790 the office of Judge of the Supreme Court, which he had declined in 1775, '80, '82 and '84, was again offered him, and in view of his advanced age he now accepted it. He resigned in 1804, and was chosen to the Council, but declined a reelection; and enjoying his mental faculties in full vigor, and retaining his interest in his friends and country to the close of his life, he died May 12, 1814, aged eighty-three years.

Mr. Paine possessed great intellectual powers and mental activity, an earnest love of knowledge, and great firmness, decision and energy of character; his memory was retentive and ready, his extensive knowledge on all subjects well digested, and his wisdom practical and operative. As a sound lawyer, and in thorough knowledge of the common law, he had no superior. He had great taste for literature and science, and for many of the mechanic arts, and agricultural pursuits were his delight even in his busiest moments.

Religious faith and trust in Providence were abiding and controlling elements in his character. In the cause of general education he always took a deep interest and constantly urged its importance. He was an unfailing attendant on public worship. His habits were domestic, regular and temperate. He was tall in stature, and a voice, whose tones were a deep bass, a serious if not stern expression of countenance, and a severity as well as frankness of manner gave him the appearance of greater sternness than he possessed. He had kind feelings, warm sympathies, and a social disposition, and his attachments were strong and lasting. Possessing great powers of conversation, wit and humor, and full of anecdote, he delighted in social intercourse, and his family circle was the scene of unrestrained freedom and enjoyment. His hospitality was generous, and his house was the constant resort of his numerous acquaintance. Sterling integrity, inflexible principle, an uncompromising sense of justice were the distinguishing traits of his Spartan character."

NOTE B. Page 307.

I FORTUNATELY found at the eleventh hour, several most valuable original letters from early settlers of Taunton, among the Hinckley and Mather Papers, in the ms. Collections of the Massachusetts Historical Society, which, according to the By-laws of that Society I am not permitted to publish entire, but from which, by special vote, I have been allowed to make liberal extracts. The letters are given in the order of time, in which they were written.

NUMBER 1. (Mather Papers, Vol. 1, Number 34.)

Letter from Nicholas Street, "to his honored, and assured good friend, Mr. Samuel Bache, at his house in Boston."

DEAR SIR:—I was fully purposed, if God had not hindered, to have gone into the Bay, now with Mr. Rutherford. But it pleased God to visit Rev. Mr. Dav. (enport) with some ilnes by meanes of a great cold, as I think, (some think it was an ague)

which put a stop at present to my intended voyage; but he is recovering thro' God's goodness, and in a hopeful way to come forth the next Sabbath, which, if he doth, I intend, God willing, to take ye first opportunity. I remember some advice I received from you, against communicating my thoughts in writing about the Synodalia to such as I intended; whereupon I did lay that business aside for a time. But it was with me something like to that in Jeremia ch. 20: 9. I had never a stronger bent in my spirit to any undertaking, and had a great conflict upon some account, too large to write, which did drive me to God to seek direction, guidance and help of Him, without which I can do nothing, being nothing in or of myself, and He hath graciously answered me. I know, I am sure, that He hath been with me in this work, and hath given me to see here a little, and there a little, which I did not so clearly see before. If I could call any thing that came from me the child of my prayers and tears, I can this.* Something of God there is in it, tho' mixed with many weaknesses of mine. I hope it may do good to some, tho' it is very like it would be displeasing to others, if it should come to their view. I have had thought to impart it in the first place to Mr. Mather, Sen., out of my reverend esteem of him and singular affection to him for the Grace of God in him, but not concerning myself, I have sent what I have done unto yourself. * * *

If you judge, that it is likely to attain any good end by communicating it to him (Mr. Mather, Sen.,) to peruse for a short time, I shall leave it to your discretion. * *

Myself and wife salute you in the Lord. I do desire to have our due respects with unfeigned hearty affection presented to good Mrs. Bache, as also to your sister. Committing you to God and His Grace, I rest yours in Christ,

NICHOLAS STREET.

N. H. 15 of the 3d (16)66.

* This probably is the "lost production" referred to on page 169, vol. 1, which Mr. Mather, Sen., on examining, prefaced with remarks of his own, and published. We may well regret its loss.

My due respects to Mr. Mather, Jun., and to his honored father, if you speak with him. I suppose I need not desire your prayers for us, as being persuaded that you are mindful of us that way, as we also are of you, not only in ye family prayers, but sundry times this winter, in days of humiliation at our meetings.

No. 2. (Hinckley Papers, Vol. 2, No. 3.)

Letter of Richard Williams and three others, "to the Worshipfull Thomas Hinckley, Esq., to be communicated to others, our worthy and loving friends, concerned in the contents, in the Townships of Barnstable, Sandwich, &c. Present with care."

Taunton, Ap. 15, (16)76.

HONORED AND BELOVED:—We have received your affectionate letter, full of Love and undeserved bountie toward us your unworthy Brethren and neighbours, and do bless God that He hath given us soe much room in your hearts, that you soe freely tender us, a part with you in your houses, fields, and provisions, at such a time when the Lord is threat'ning us with bereavement of our own. It much comforteth us in this day of darkness and distresse, we assuring ourselves thereby, that if our distresses continue, and increase, we shall want noe succour you are able to afford us. We therefore return you all serious thanks for your syncere and abundant Love, beseeching the Lord still to continue and increase your peace and abilitie and readiness to relieve the distresses in this evil daye. Nevertheless upon the serious and mature deliberation upon and consideration of your soe great offer, we cannot at present comply with a motion to remove and quitt our places, and leave our habitations to be a desolation, and that because we fear we should, in soe doing, be wanting to the name of God, and the interest of Christ in this place and bewraye much diffidence and cowardice, and give the adversarye occasion of tryumph over us, to ye reproach of that great and fearfull Name of our God, that is called on us. Our sins are already such as might render our friends, (did

they know us) affraid to entertain us; and what can we expect of the issue of such an addition thereunto, but that the hands of the Lord would follow us, and find us out whithersoever we fled. Besides, if the Lord hath any pleasure and will see farr favour and honour us, we judge we may here be more serviceable to ye country than elsewhere, and hazzards of removals (as great as of abiding where we are) avoided; and who can tell, but that ye Lord may make way for our enjoyment of seed time and harvest here, by prospering our forces which are coming forth, if we could but humble ourselves before Him. And if the Lord have no delight at all in us, but will for our sins (which were but just) make His dwelling place here as Shiloh, we are in His hands. The Lord doe with us as seemeth good in His sight. Here we have sinned, and here we submit ourselves to suffer, except the Lord's Providence, and order or advice of Authorities should plainly determine us to removall; in case whereof, we shall esteem it an undeserved kindness, to find shelter among yourselves, and comply with your motion.*

*

*

*

Your obliged Brethren, and friends and servants in ye Lord,
(in the name of the Town,)

RICHARD WILLIAMS,
WALTER DEANE,
GEORGE MACY,
WILLIAM HARVEY.

No. 3. (Mather Papers, Vol. 1, No. 72.)

Letter of William Hook "to the Rev. Mr. Increase Mather, Preacher of ye Gospel at Boston, in New-England."

REV'D SIR:—I received your letter dated (I think) in May last, in which you acquaint vs with ye trouble yt ye Eastern Indians do create you. Thus God is pleased to lengthen out your exercise through a cruell, perfidious, and blasphemous genera-

* They propose sending their cattle for safety, and in conclusion ask an interest in their prayers.

con of very brutish men. I am sorry yt you write no more comfortably concerning Reformacon, and I had lately a letter from Mr. Bishop, Pastor of Stanfford, who writes concerning it much as you have done. I have sent you included herein a catalogue of ye ministers yt dyed, most of them, in and near London within ye last 10 or 12 years.* This, I think, is like to be my last letter to you. My stomach fayles me. I have no appetite to any food, or very little, at any time. The keepers of ye house begin to tremble, and ye strong men to bow themselves, and ye grinders cease because they are few, and ye clouds return after ye rain. Yet God is pleased to enable me to preach hitherto, but my spirits are growing weak, and my breath is very short. I hope thro' ye Grace of our Lord Jesus Christ to be with Him ere long.

*

*

*

I must conclude. The Father of Mercies and God of all consolation be with you, and bless your studies and labours in His work. In Him I rest.

The 7th of ye 6th Yours to serve you to ye last,
1677.

WILLIAM HOOK.†

No. 4. (Mather Papers, Vol. 1, No. 73.)

Letter from Jane Hook "for Mr. Increase Mather, Minister of the Gospel, in Boston, New-England."

REVEREND SIR:—The last day^s of ye 5th month my husband did reseve a kind letter from you. Blessed be ye Lord yt you are so wel, but I was sorry to hear yt New-England had made no better use of ye Lord's stroke upon them. We are much inquiring after ye afares of our brethren in N. E. and very much troubled to here of ye great destresses yt have come from ye heathen, slaying and murdering so many, and firing so many plantations, as your book sent over dos mention. (Many thanks

* This catalogue includes the names of 47 in London, and 40 in the suburbs.

† It will be observed that the first minister of Taunton wrote his name without the final e. I have given it in this work, as it was found in connection with the sermons printed in London in 1641, and 1645.

for your book to me.) Sir, your sorrowes is ours, and your comfort ours. I hope your brethren and friends there dos sympathise with you. And truly I am sorry when I think of it, yt we have remembered our brethren no more. But this I am sure of, we forget you not in our prayers, at ye Thrown of Grace.

* * *

I am glad that ye old cloathes were of any use to ye brethren with you. I am willing to do a little, being encouraged.—

* * *

I beg your payers yt I may live to (honor) ye Lord.

I am your unworthy sister,

6th mo. 8th day,

JANE HOOK.*

(16)77

No. 5. (Mather Papers, Vol 2, No. 52.)

Letter of Jane Hook "for ye Rev. Preacher of ye Gospel, Mr. Increase Mather, at Boston, New-England.

REV'D SIR:—Hering how welcom ye old cloathes were to those poor ministers ye last yeer, I have adventured, to send a few more.

* * *

Pray, Sir, be pleased to accept of two pare of gloves, which you will reseve yeself (for) those poor ministers which Mr. Noyse and Mrs. Nowell did speak of. I beg yr prayers, and remain.

* * *

Your loving friend,

4m 27, (16)78.

JANE HOOK.

No. 6. (Mather Papers, Vol. 3, No. 7.)

Letter of Jane Hook to Rev. Increase Mather.

REV. SIR :

* * *

What ye Lord has moved hearts, I have sent. Pray let Mr.

* It is supposed that "Jane Hook" was the wife of William Hook, and sister of Whalley, the Regicide. Rev. Joseph B. Felt, in answer to a letter of inquiry, writes: "Her deep interest in New-England, and its ministers, is favorable to the supposition, that she was the wife of William Hook."

Newil be remembered (in the) cloathes: and (ye) money, I leave it to your wisdom and care. Do not forget my Hon. and precious friend's (who is now with their Lord) his grandchild. The Lord has bless'd your letter sent to me, and honoured Rev. Mr. Davenport, peace of his letter. * *

Dr Sir, you did pen your letter so well, that I did show it to many precious soules — My kind respects to your dear wife.

Your loving friend,

JANE HOOK.

I have sent two pare of gloves to you and two pare for my unknown friend, Mr. John Cotton.

1 m. 5 day, (16)79.

No. 7. (Mather Papers, Vol. 3, No. 18.)

Letter of Jane Hook to Rev. Increase Mather.

REV. SIR:—I thro' the Lord's mercy have made known your letter here.

*

*

*

Such is ye extremity of O. E.; that here are *hearts full of compassion and tender affection* but *strength* is wanting. Sir, a few cloathes and 6*lbs* in money you will receive, (all from a good God)

*

*

*

2m. 7d, '79.

JANE HOOK.

No. 8. (Hinckley Papers, Vol. 1, No. 14.)

Letter of George Shove to Governor Hinckley.

WORSHIPFUL SIR:—Since my return from Plimouth, I hear of a petition or motion (for I know not wt to call it, my information is so slender) of the Quakers to the authorities of this Collony, that they may be () for voting and bearing office in Townships where they dwell; and as it is represented to me, their Cause is so farr favoured yt it is counselled on their behalf, because they will not take the oath of allegiance, that an engagement may be framed on purpose for them, that so yr incapacity maye be removed for their enjoying of privileges in common with other subjects. Had I heard of it before my

coming from Plim. I should have endeavored a right understanding of the matter ———*

*

*

*

11 June, 1679.

GEORGE SHOVE.

No. 9. (Hinckley Papers, Vol. 1, No. 20.)

Letter of George Shove "to the Right Worshipfull Governor and Deputy Governor with the Worshipfull Assistants, assembled at Plimouth, June 1, 1680."

RIGHT HONOURABLE AND WORSHIPFULL:—It were great ingratitude to God who continueth our peace, and maketh us so happy in our Rulers in this wilderness, unnecessarily to augment their burden and trouble. This consideration with manye more upon the heart of your petitioner, hath made him slowe to complaine, as willing rather to suffer than contend for his Right, being assured that God knows how to requite Good for the wrong so suffered from men. But now, (at least to his own apprehension) he has concluded under a necessitie to make your authoritie his refuge. Be pleased therefore to take cognisance of his grievance, presented to your view as followeth.†

*

*

*

In this your petitioner brieflie (yet he trusts you will finde faithfully) has represented his case before you, to whose sentence and judgment he freely subjects it, requesting your favorable construction of this his address, who most unwillinglie and of constraint, occasions you such trouble, is bound incessantlie to pray for you, and subscribeth himself, worthie patriots, your servant in every thing in the Lord,

GEORGE SHOVE.

* The Ms. is very difficult to decipher. But with all its illegibility, none the less welcome as disproving what was supposed to be true, in preparing the notice in the preceding volume, (pp. 171-176,) that "not the smallest fragment of a Ms. remained."

† The "grievance" complained of, was the omission of his name in the Title given to the "North Purchase." It would seem that this omission was the result of some misunderstanding in the matter of payment. Most of the proprietors were in favor of entering the name, but a few objected. By referring to vol. 1, page 38, it will be found his name was entered, according to this petition, in 1682.

No. 10. (Mather Papers, Vol. 4, No. 17.)

Letter of Jane Hook to Rev. Increase Mather.

I received two letters from you in wh you give a full account how the benefactors money was laid out.

* * *

Pray let not Mrs. Davenport be forgotten, whose husband's father was Pastor of New-Haven.

5m. 2d, (16)81.

JANE HOOK.

P. S. I hope you had some of the money Dr. Owen's church sent over.

No. 11. (Mather Papers, Vol. 4, No. 8.)

Letter of Jane Hook to Rev. Increase Mather.

I was very glad to receive yr lines, but especially that the Lord had answered prayer for your life.

* * *

2m. 14d, (16)82.

JANE HOOK.

No. 12. (Hinckley Papers, Vol. 1, No. 28.)

Letter of George Shove to Governor Hinckley.

Taunton, Feb'r 23, (16)81½.

RIGHT WORSHIPFULL SIR:—It hath been my ambition now for a great while to wait upon you at Barnstable; but Providence hitherto hath given check thereto, and I am not able to say when I shall be favoured with an opportunitie to perform my respects to your worship in such a way. These are therefore to present my service to you and Mrs. Hinckley, and testify my deep sense of obligation, and to bespeak yr favourable construction, that tidings of yr sickness (that I say not death) have not commanded from me a visit. You are very much up-
 no my heart, especially considering the times we are brought unto, and the almost insuperable difficulties, that appear every day (at least in my apprehension) in your way to accomplishing of any thing considerable for the interest of religion, which I believe is upon your heart above any other concern in ye world. And I doubt not you have the prayers of all our Churches

(such as they are) that ye Lord will be with you, and I hope some are not wanting to offer to your pious consideration, what may be necessarie to be done for the honor of God and furtherance of Reformation, who are much better able to deal thorowly therein than myself. Yet one thing I cannot but suggest, which sometimes formerly I have mentioned, as of great concernment, and that is, that some effectuall provision (if it be possible) may be made against the open prophanation of the Lord's Day. I must confesse, it is very hard to suppress that sin in some parts of our Collony, and I fear every day will render this more difficult. Had Pocasset Lands been in the hands of men that had syncere regard to religion, there were much more hopes of effecting something to the purpose. The Lord of His mercy doe away the guilt of so improvident (that I say not irreligious) disposall of those lands. The sad consequence whereof will soon appear.

*

*

*

If, in this soe desperate a case, your Honor can finde out any sure expedient that the prophaning of the Lord's Day may be prevented, it will much conduce to the growing of Religion, and the turning away of God's wrath from us, which also will undoubtedly kindle a fire upon us, not to be quenched. At the next Court, it is my purpose to wait upon you at Plimouth, if the Lord will. I was at Boston the beginning of this month, but brother Walley being at Barnstable at that time, I doubt not he gave your Honour a more full account of the state of England, &c., than opportunity will give me leave now to doe by letter. Committing therefore yourself and all the great concerns under your hands to Him that can doe above all we can ask or think, I subscribe your Honour's much

obliged servant,

GEORGE SHOVE.

No. 13. (Mather Papers, Vol. 5, No. 19.)

Letter of Jane Hook "to the Rev. Mr. Wilson, Boston."

WORTHY AND DERE BELOVED IN YE LORD:—The Lord has

sent you 4lbs. 20s of it came from your worthy friend Mr. Ginkines and 3lbs from diverse of ye Lord's people.

*

*

*

Horrid wickedness here! oh, the patience of God! That He does not rain down fire and brimstone from Heaven.

*

*

*

Be very earnest in your prayers to the Lord that His people be not carried away with false worship, but stand close to Christ's pure worship. I should be glad to hear how your son does do at New-Haven.

*

*

Your loving sister in Christ,

JANE HOOK.

When you have days of prayer, my case is, this dreadful heart sins and lacks faith. I have not those affections I should in hearing the word, mention my case.

3m. 25d, (16)83.

No. 14. (Hinckley Papers, Vol. 1, No. 45.)

Letter of George Shove to Governor Hinckley.

THIS letter is dated "Taunton, July 3, (16)83." It relates principally to the Indians, and the Quakers, who were on trial at Plymouth, the former for murder, the latter for riot and blasphemy. The letter is very obscure, but it is to be gathered from it, that the minister of Taunton would have his Honour not fear to discharge his whole duty, and in case of guilt, become a "terror to evil doers."

No. 15. (Hinckley Papers, Vol. 2, No. 20.)

Letter of Samuel Danforth, "to the Honored Thomas Hinckley, Esq., in Barnstable. These" —

Taunton, 5d, 7m. 1687.

HONORED SIR:—Hearing of yr good Inclinations to take the trouble of visiting Taunton at the *time appointed for Ordination*: Gratitude obliged to an Express acknowledgement thereof: which with the concurrent earnest desires of the principall of the Town, I have adventured to performe by these rude

lines: *The Time appointed for that Solemnity is the 21 Day of the instant mo.*, on which we shall have a double exercise, God willing. I beg your Prayers for mysele, utterly unfit for such great service in the Church of God, but by an unwonted concurrence of Providences thrust forth into service by no little violence. Christ was led into a wilderness to be tempted; and the Duties of a Rurall life are not without temptations. But the Grace of Christ is sufficient for such to whom He gives the hand of faith to receive it.

Hon'd Sir: I hope there is no need to repeat the desires of ye People of your presence. You are fully acquainted with their dangers, and difficulties, and need of counsell. Craving your excuse of my boldness, and presenting my humble service to yr Honor, I remain your unworthy friend and servant,

* * SAMUEL DANFORTH.

No. 16. (Hinckley Papers, Vol. 3, No. 7.)

Letter of Walter Deane and others "to the Hon. Mr. Thomas Hinckley, Governor, living in Barnstable—These——"

Taunton, April 7th, 1690.

To ye Honor'ble Mr. Thomas Hinckley, Governor of their Majestie's Colony of New-Plimouth:

HON. SIR:—It is our great joy that God has continued you among us hitherto to be the stay and staff of Church and State. We bless God that has restored our Judges as at ye first, and our Councellors as at ye beginning—our Rulers from among ourselves who have a paternal affection to us, and wish our welfare, and to whome we may freely speake our thoughts without such danger as heretofore we stood in: yet desire not to abuse such freedom to Impudence, as some do in uncivill and corrupt disrespect of authority. We are sensible that your Honour lies under a great burden, on whome is ye care of all the Towns and Churches among us. The Lord be your great

reward, and the renewer of your strength, yt you may be enabeled to grapple with and overcome this difference, which ye present tottering condition of our State does produce. Our design is not (we hope) to increase your burden of care, but rather to lighten it, if we could. The Lord humble us for our present differences, and show us ye cause of them, and give us wisdom to behave ourselves aright before Him. Our differences are most unseasonable and unreasonable, but in time we trust ye dust will be allayed.

*

*

*

The petitioners here proceed to speak of certain differences which had arisen in a militia company in that town with reference to a choice of officers—Capt. Leonard had been elected* to the disaffection of a few. The petitioners, who had voted for Capt Leonard that they might not “lose their scope,” “digested” as they say, their “thoughts with a few parts,” i. e. They state the matter under eight heads—and in conclusion say:

We are far too bold and troublesome to your Honour, and crave your pardon—shall finish all in a word or two. We humbly propose that your Honour would take the pains to visit our Town on some time appointed, when our Major Walley may

* This election is officially announced by Shadrach Wilbore, Clerk of the Town, in a paper which is the 4th in Vol. 3 of Hinckley Papers, (the best specimen of chirography in the whole collection.) Thomas Leonard was chosen Captain, receiving 88 votes—George Macey had 3 votes. James Leonard, Jun., was chosen Lieutenant, receiving 68 votes—Henry Hodges had 3 votes, John Hull, Sen., had 4 votes, and George Macey 1 vote. Henry Hodges was chosen “Insigne,” receiving 70 votes—John Hall, Sen., had 1 vote, James Leonard, Jr., 1 vote. The proceedings are pronounced “orderly and leagal.”

The return is dated “Taunton, 31st of March, 1690.”

be present also, and see how our State has been exceedingly misrepresented. * * *

We rest your humble supplicants,

WALTER DEANE,	}	<i>Deacons.</i>
NATHANIEL WILLIAMS,		
JAMES WALKER, Senior,	}	<i>of ye Town Councill.</i>
WILLIAM HARVEY,		
JOHN RICHMOND,		
SHADRACH WILBORE,		<i>Town Clarke.</i>
ROBERT CROSSMAN, Jr.,		<i>Clarke of ye Military.</i>
PETER WALKER,	}	<i>Constables.</i>
SAMUEL HALL,		
JOHN HATHAWAY,		<i>Senior.</i>

We sought not multitude of names to our petition, but offices, or officers (not to boast) but yt yr Hon'r may know how far we are engaged in acting or to act for ye Town, and yt many eyes are upon us to lead in this matter.

THE LITHOGRAPHS AND AUTOGRAPHS IN THIS WORK.

THE Lithographs were executed by B. W. Thayer and Co. of Boston, at the expense, for the most part of the relatives of the individuals represented. Of these there are nine, and they occur in the following order.

1. *Francis Baylies*.—This Portrait was furnished by Nathaniel Morton, Esq., son-in-law of Mr. Baylies, from an excellent painting by Harding, executed several years since, when Mr. B. was a Member of Congress. It is inserted at the beginning of the 1st Volume, as properly introducing a work for which but shortly before his death, he prepared the "Introductory Notice."

2. *David Cobb*.—John Black, Esq., of Ellsworth, Me., and Judge Wilde, of Boston, sons-in-law of Gen. Cobb, have furnished the likeness of their relative from an admirable painting by Stuart. It is to be found at page 236 of the 1st Volume.

3. *Marcus Morton*.—This likeness was obtained from a Daguerreotype impression by Mr. H. B. King of Taunton, and has been furnished by the sons of Governor Morton. It is to be found in connection with a notice of the family, at page 251 of the 1st Volume.

4. *Samuel Crocker*.—This lithograph was also obtained from a Daguerrean picture by King, and has been furnished by Samuel B. King, Esq., son-in-law of Mr. Crocker. It is inserted at page 340 of the 1st Volume.

5. *Caleb Barnum*.—This lithograph was obtained from a profile and miniature likeness of Mr. Barnum in possession of

the only surviving child of the minister, Widow Child of Taunton. The grand-children, George Child and Charles R. Vickery, both of Taunton, have furnished it for this work. It is inserted at the commencement of the 2d Volume.

6. *Ephraim Judson*.—This lithograph is a faithful copy of a portrait found in Windsor, Conn. It was shown to a lady, who heard Mr. Judson preach fifty years ago, and she at once recognized it, exclaiming, "That's Mr. Judson." It was furnished for insertion in this work by Rev. Alvah Cobb and others. Vide page 35, 2d Volume.

7. *Pitt Clarke*.—This likeness was furnished by the sons of Mr. Clarke, and is inserted at page 161 of the 2d Volume.

8. *Peres Fobes*.—Mr. William R. Deane and others have furnished this likeness, which is pronounced true to the original, by those who remember the man. Vide page 218, 2d Volume.

9. *Robert Treat Paine*.—This portrait was obtained from a painting by Stuart, presented the City of Boston by a grandson of the Judge, and suspended in Faneuil Hall. It was furnished for this work by another grandson of Judge Paine, Charles C. Paine, Esq., of Boston, and his brother-in-law, George B. Cary, Esq., also of Boston. It is inserted at page 309 of the 2d Volume.

It is not known that there are any other portraits of the earlier ministers and prominent persons treated of in these volumes, in existence, with the exception of one of Roland Green of Mansfield, and a second of Nicholas Tillinghast of Taunton, both which we have failed of securing. It was hoped that Judge Williams, and Judge Wilde might be added to the list, but circumstances beyond our control have conspired to prevent. There is a no less truthful than beautiful tribute to the memory of the latter in the following lines of John H. Sheppard, Esq., suggested by seeing for the first time the Bust of Judge Wilde, executed by Stephenson, at the request of the Suffolk Bar:

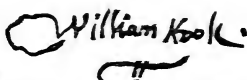
The marble speaks. "'Tis he," the observer cries,
The very head — the mouth — the full-orb'd eyes,
The Roman nose — the lip — the cheek so thin,
The brow expanding from deep thought within;
So true to nature every feature glows,
It seems like life just waking from repose.


A nobler heart ne'er warm'd the human breast,
Than gave the image on that stone impress'd;
And while we gaze, and every look compare,
We almost dream the mind itself is there,
With all the wit and eloquence and power,
As they beam'd forth in life's meridian hour.
Bless'd be the sculptor, whose Promethean art
Could touch the marble and such life impart.

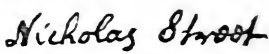
Though never more we see thy luminous star
Gleam midst the Pleiads o'er the learned Bar,
Yet while Law's temple shall adorn the land,
Time-honor'd worth like thine rever'd will stand.


Long, long may this memorial point the line,
Where wreaths forensic ever brightest shine;
Teach the young sons of legal lore to aim
At lofty heights of pure, unspotted fame;
And be like WILDE, generous, upright, sincere,
Whose model practice caus'd no client's tear,
Whose setting sun, to learned leisure given,
Lingering yet gilds life's eve, beneath the smiles of Heaven.

THE AUTOGRAPHS.

1. *William Hook.*—This is taken from a letter found among the “Mather Papers,” (Collections of the Mass. Hist. Soc.) dated “the 7th of ye 6th 1677.” Vide page 319, 2d Volume of this work. 

2. *Jane Hook.*—Taken from a letter in the same series of “Papers,” dated “6 m. 8 day. (16)77.” Vide page 320, 2d Volume, for this and other letters. 

3. *Nicholas Street.*—Taken from a letter dated “New-Haven 12: 8: (16)68.” Vide page 164, 1st Volume, also a letter in the “Mather Papers,” dated “N. H. 15 of the 3d (16)66.” Vide page 317, 2d Volume. 

4. *George Shore.*—Taken from a letter among the “Hinkley Papers,” (Mass. Hist. Soc.) dated “June 1, 1680,” unexpectedly discovered. Vide page 176, 1st Volume; also page 322, 2d Volume, for this and other letters. 

5. *Samuel Danforth.* Taken from an original Will, witnessed by Samuel Danforth and others. 

6. *Thomas Clap*.—Taken from a book of Mr. Clap's "bought at vendue, 1743," entitled "the Grand abridgement of the Law."

Thomas Clap

7. *Josiah Crocker*.—Taken from an "answer to aggrieved brethren," dated "Dec. 20th, 1745."

Josiah Crocker

8. *Richard Williams*.—Taken from a letter among the "Hinckley Papers" (Mass. Hist. Soc.) declining an invitation to leave Taunton, on account of the Indian War, dated, "April 15, 1676." Vide page 318, 2d Volume.

Richard Williams

9. *Walter Deane*.—Taken from the same letter, signed by Deane, Williams, and two others for the town.

Walter Deane

10. *George Macy* and *William Harvey*.—Their signatures were found attached to the above named letter.

*George Macy
with Harvey*

11. *William Pole*.—Signature found on the Town Records of Dorchester, he being ten years, after leaving Taunton, "Registrar" of that town.

William Pole

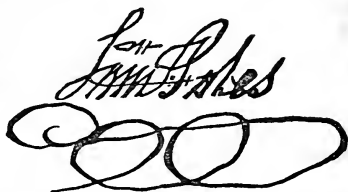
12. *Shadrach Wilbore*.—Taken from the "Records of Proprietors" dated "14th of June, 1670." Vide page 56, 1st Volume of this work.

Shadrach Wilbore

13. *Seth Williams.* — 

Taken from "Records of Proprietors," Mr. Williams succeeding Thomas Leonard as "Clerk."

14. *Samuel Fales.* —
Taken from a letter to
"Hon. John Davis, 26th
of July, 1816." Vide
page 247, Volume 1.



15. *George Leonard.* — Taken from
the "Records of
Norton South Precinct," of which Mr. Leonard was Clerk, dated "April 2, 1745."



16. *George Leonard, Junior.* — Taken from the above named Records, Mr. Leonard being "Precinct Clerk" till 1753.



17. *John Smith.* —
Taken from
a letter of



the Dighton Church, recommending Gen. George Godfrey to the Church in Taunton.

18. *William Reed.* — Furnished by Rev. David Reed, son of the minister of Easton.



19. *John Wales*.—Furnished by Mr. William R. Deane, descendant by marriage, of Mr. Wales, attached to a letter dated "Raynham, Decem. 27, 1762," and "for Doct. Benjamin Church, in Boston."

John Wales

20. *Samuel Tobey*.—Taken from the Church Records of Berkley.

Samuel Tobey

21. *Thomas Andros*.—Taken from a letter to Gen. George Godfrey, dated "Berkley, July 25, 1791," remonstrating against the settlement of John Foster.

your

Brother in Christ

Thos. Andros

22. *Ebenezer White*.—Furnished by Rev. Mr. Blake, and written in 1736.

Ebenezer White

23. *Roland Green*.

Furnished by Rev. Mr.

Blake, and written in 1761.

Roland Green

The autographs beneath the Portraits in these Volumes, were furnished by the friends of the individuals represented, with the exception of Mr. Barnum's, which was found attached to a receipt for salary, among the papers of Gen. Godfrey, and Mr. Judson's, which was found attached to a Church document in the same place.

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CHAPTER OF ERRATA.

The stereotyped excuse with Editors or Authors for their chapter of Errata, is distance from the press. Cotton Mather in his first edition of the "*Magnalia*," printed in London in 1702, laments the fact that his "work is depraved with sundry errors of the press-work," but considers a distance of several thousand leagues a sufficient apology for the same. He even consoles himself with the reflection that "the Holy Bible itself in some of its editions hath been affronted with scandalous errors of the Press work, and in one of them they so printed these words, Ps. 119: 161 — *Printers have persecuted me*." As for my humble self, I have no complaint to make, but feel that great credit is due to the Printers of these volumes for their accuracy and care in the execution of their work.

- Vol. I. Page 41. 3d line from bottom, for "nowtering" read *nourtering*.
 " " " 43, 11th line " " and 46th p. 1st line, for "mss." read *ms*.
 " " " 51, 2d line, " " for "Forbes," read *Fobes*.
 " " " 54, 22d line, " " for "Theodore," read *Theodora*.
 " " " 61, 13th line, " " for "1662," read 1665.
 " " " 77, 2d line, " " for "poseit," read *poscit*.
 " " " 84, in the margin is a quotation from Virgil, Ecl. iii. 103d line, "*Nescio quis teueros oculus mihi fascinat agnos*." If the Mantuan Bard were alive, and should read, "*oculus fascinant*," he would be tempted to make another line, which would reflect somewhat seriously upon the types.
 " " " 85, 28th line from bottom, for "friend" read *friends*.
 " " " 86, 23d line " " dele "to."
 " " " 160, 20th line, " " for "reveal" read *reveals*.
 " " " 160, 23d line " " for "mss." read *ms*.
 " " " 162, 6th line " " for "Teh" read *The*.
 " " " 171, 16th line and 179 p. 10th line for "mss." read *ms*.
 " " " 190, 1st line from bottom, "Note G." and * dele.
 " " " 241, 15th line " " add the name of Doct. Jonathan Marden.
 " " " 252, 15th line " " for "George" read *Henry*.
 " " " 252, 9th line " " for "Charles" read *George*.
 " " " 253, 34th line " " for "1784" read 1783.
 " " " 254, 4th line " " for "Joseph" read *John*.
 " " " 269, 21st line " " "Preached" dele.
 " " " 297, 1st line " " "Note A." and * dele.
 " " " 302, 3d line " " "letters" dele.

- Vol. II. Page 35, 16th line and 36th p. 4th line from bottom, for "geneological" read *genealogical*.
 " " " 122, 1st line from bottom, for "342" read 343.
 " " " 143, 22d line " " for "Jeremiah" read *Jezaniah*.
 " " " 155, 43d line " " for "John" read *Peter*. This emendation would make Peter Aldrich an original member of the church according to the original covenant, contained in the note. The name of John was taken from what professed to be a "true copy" of the records.
 " " " 246, 32d line from bottom, for "goal" read *gaol*.
 " " " 260, 24th line " " for "tranactions" read *transactions*.

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11





**Fiftieth Anniver
S. Hopkins En
Winslow Ch
bath Morn**

Psalm 116, 12th :
7th in part.

"What shall I
His benefits tow:
of salvation an
Lord."

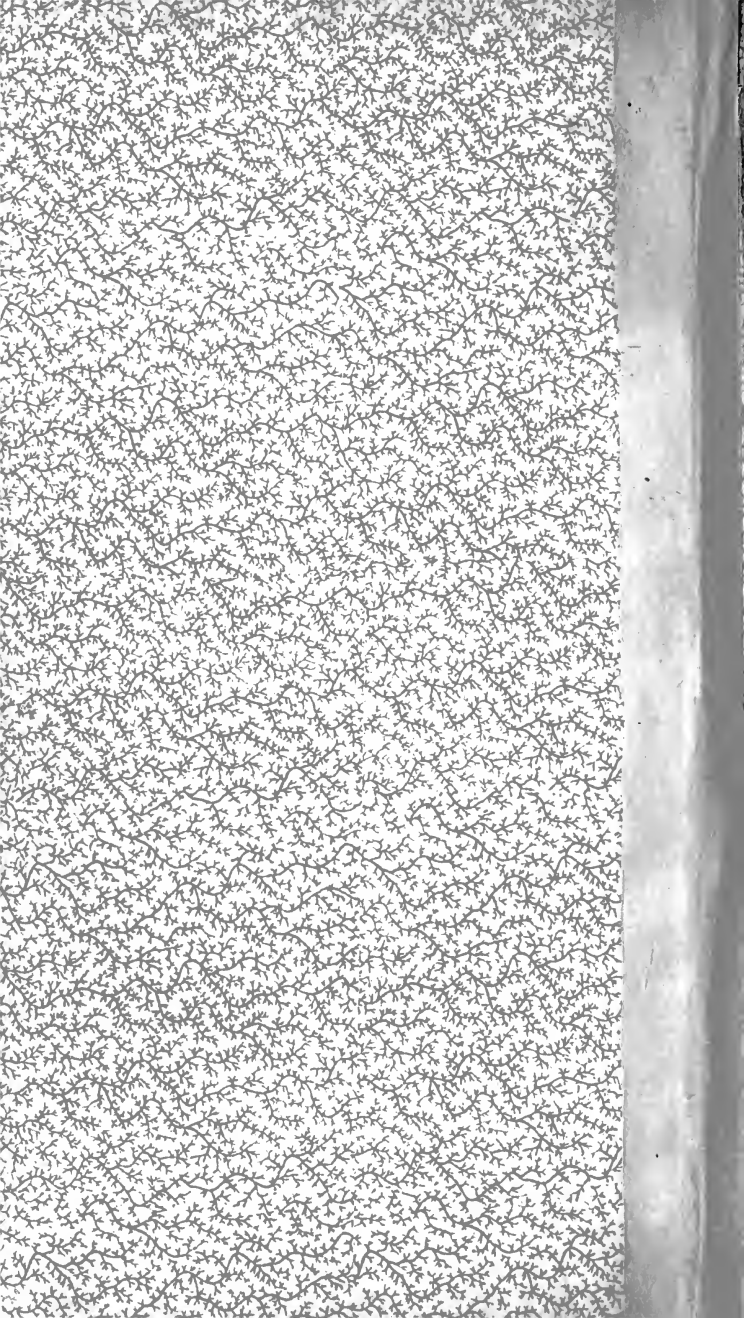
"Even the Lor

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